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# Gay Community News

## Maxine Feldman: Give Me That Ol' Lesbianism



Barbre Murder  
Grand Jury

Random Lust  
Chapter 2

Battle Over  
Story of O

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Condemns Windows







Ed Hermance and Arleen Olshan

## Store, WAVAW Clash Over *Story of O*

Compiled by Lee Swislow  
PHILADELPHIA — Among the books sold by Giovanni's Room, a gay and feminist bookstore here, is the *Story of O*, variously described as an example of total misogyny and a classic of sadomasochism. Recently Philadelphia Women Against Violence Against Women (WAVAW) criticized the store for carrying this book.

Their criticism led to a meeting on Jan. 30 between women from WAVAW, Arleen Olshan and Ed Hermance, co-owners of Giovanni's Room, and other interested people from the community. Although the issues were discussed, no agreement was reached. No further discussions or actions are planned at this time.

According to Michele Belloumini of WAVAW, they raised the issue because "we wanted to open dialogue on ways the community oppresses itself. We wanted to use the *Story of O* because it is such a

blatant example of total misogyny."

The *Story of O* is by Pauline Réage, (a pseudonym), but it has never been determined whether Réage is a man or a woman. Giovanni's Room describes the book as a novel about "the self-willed debasement and destruction of a woman in a sadomasochistic setting. She is the 'O,' the nothing, the naught, the nullity."

Giovanni's Room has several reasons for carrying the book, according to Olshan. The store attempts to stock everything it can that is of interest to the gay and feminist communities. This includes anti-gay and anti-feminist works people in the community might want to read for educational and consciousness-raising purposes.

"Also we attempt to serve all the related peripheral and fringe interests of the community by stocking non-sexist children's

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## First Openly Lesbian Cop Has Trouble in D.C.

Compiled by Lisa Nussbaum  
WASHINGTON, DC — A lesbian police officer, relieved of her vice squad assignment, filed discrimination charges last month against the department.

Sandy Austin, an undercover officer for the Seventh District police for the last five months and one of 340 women on a force of 4,000, claimed that the department's knowledge of her lesbianism led to her removal and reassignment to uniform work.

Within a week of submitting a formal complaint to the equal employment opportunity offices, officials reinstated Austin. Deputy Chief James Kelly, Austin's immediate superior, gave no explanation

for her removal but said she had been returned to duty "to keep down any bad press."

Austin told GCN that she felt compelled to file the charges. "I wouldn't have gone through with it if it weren't necessary," she said.

District of Columbia human rights legislation forbids discrimination against city employees on the basis of sexual preference.

Since being reinstated, however, she said that she has withdrawn the complaint.

The Washington *Post* carried a story on the dismissal and reinstatement March 28. Ever since that day at 7 a.m. when "my former partner, Donna, called to

tell me to buy the paper, my phone has rung constantly," Austin said.

Earlier her partner had urged her to talk to the *Post* when a reporter phoned her. And, while she did talk, Austin admitted that she did not tip the paper off to the story in the first place.

"Somebody went to the *Post* with the story," she said. To this day she doesn't know who approached the paper.

Austin said she's gotten many calls in support of her position. "Everyone's been helpful to me, including my family," she said. Since the news appeared, "some of my relatives have called to say that they're gay or bisexual, and really took me by surprise," she related.

Austin said she doubts that she will ever learn with certainty the reason for temporarily being relieved of her vice squad duties. "Inspector Addison Davis from my division talked to Deputy Chief Kelly for three hours about the matter," she explained, "and he turned up nothing."

Therefore, Austin's belief that the department shuffled her around because she's a lesbian may never be officially confirmed or denied.

Notwithstanding this belief, Austin wants to see the excitement end. "I just want everything to quiet down," she said.

Of returning to work on the vice squad she said: "Since everyone stood behind me and since I did the fighting I want to go back there (to the vice squad). I like vice," she said. Her immediate goal is to rise to detective grade, which would mean more clout and an increase in pay, she explained.

One point remains to be settled since the filing of the complaint and the publicity surrounding it. In doubt is whether or not in the future Austin will be able to search females. She said that she understands how the public might be concerned over this issue. As yet, she said, no decision has been announced.

## Gay Man Files Suit Over Lost Clearance

Compiled by David Morris

SAN FRANCISCO — A lawsuit filed by an employee of the Sylvania Company to recover the top-level security clearance he lost when he admitted he is gay claims government procedure in granting and denying such clearances violates the due-process requirements of the Constitution and is therefore illegal.

The suit, filed March 26 in San Francisco District Court by Warren G. Preston of Atherton, California, seeks in addition \$20,000 in damages "for lost wages, injury to reputation and emotional distress" resulting from the Army's revocation in March, 1979 of the "Sensitive Compartmented Information" (SCI) clearance Preston had held for ten years as a graphic designer working for the company under Army contract.

Although government regulations require that hearings be held before security clearances can be revoked, military officials appear to consider revocation of SCI clearances, which are higher than top secret, an exception.

"There are no regulations on this stuff, at least no public regulations," Amitai Swartz, an American Civil Liberties Union lawyer in San Francisco told GCN. "That's one of the things we're protesting, the fact that there wasn't any due process. Not only wasn't there any due process, nobody can even get a hold of whatever regulations govern the stuff. It's wholly arbitrary."

Steve Mayer, another San Francisco lawyer involved in the case, suggests that evasion of open hearings may be the reason for the existence of the SCI clearance. "The suspicion arises that this whole super-secret SCI classification was created to get around the due process protection that is insured with 'top secret' clearances," the San Francisco *Chronicle* quotes him as saying.

The suit filed by Preston is believed to be the first legal challenge to government procedure in such cases.

Preston disclosed his sexual orientation during a lie detector test given him as part of a new security investigation when Sylvania contracted with the National Aeronautics and Space Administration two years ago. According to the San Francisco *Chronicle*, investigators asked him whom he had had sex with, what acts he had performed and whether he had en-

joyed them. "I answered them all because I had become conditioned to taking orders," he is quoted as saying.

Preston told investigators he had informed his ex-wife and friends that he is gay.

The Department of Defense subsequently ruled that because Preston had admitted freely that he is gay he could not be subjected to "blackmail, coercion and pressure" and could therefore retain his top secret clearance. Ironically, the Department of the Army decided that Preston's open admission of homosexuality indicated a lack of good judgment that "clearly demonstrated his unreliability, untrustworthiness and unsuitability for access to classified information" and therefore he could not retain the higher SCI clearance required for his job.

"Here they come up with a new one," Swartz told GCN. "Not only is it bad to be a pervert but to tell people about it is even worse."

According to the San Francisco *Chronicle*, Preston said that he was "a company man who always

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### News Analysis

## Barbre Murder Grand Jury: Puccini Outtake

By Mitzel

Lovers of light opera have been watching with interest to see if Middlesex County (MA) Asst. D.A. Ed Gargiulo can midwife something resembling a Puccini outtake from his current grand jury probing the murder of Curtis Dale Barbre. Like all frou-frou opera, this long-running production has generated much heat and little light.

The basic scenario for the current melodrama was scripted in part by the late David Brill and Jimmy Mitchell. But like two queans struggling with a great idea and little clout, they needed straight men to help them get this show on the boards. Lowell Police and others proved cooperative. As has Gargiulo. Unhappily Brill has missed dress rehearsals. Press has been handled by young Hearst Newshawk Paul Corsetti.

There is one brutal fact on which all agree: Dale Barbre was murdered by a shotgun blast in his face in early February, 1978. All that has followed is speculation. A thousand rumors have sprouted from this great caper.

The scenario cooked up by Lowell Police, Jim Mitchell and Brill — and ultimately made public by Corsetti's dispatches — had Roger Spear and Mark Davis

responsible for the Barbre murder. Back in December, 1977, both Spear and Davis were indicted in the so-called Revere Sex Ring. The case against Spear fell apart. Davis's case awaits a trial date, two and a half years after his initial indictment. Spear is currently under indictment in Norfolk County for possession of marijuana with intent to distribute.

Who knows what Brill really thought? But he pandered the rumor linking Spear to a whole string of dastardly deeds. Brill once told me, in the GCN office, "Too many people who have known Roger Spear have died or disappeared." With David's death in November, 1979 (by cyanide poisoning), rumors reached a fever's pitch.

The current Middlesex grand jury (this is actually the 2nd grand jury to probe the Barbre death; the first came to naught) is once again on the case, partly as the result of the public flap created by Brill's death and, of course, by the series of articles written by Corsetti in the month after Brill's demise. It is not presently known to what extent Mr. Gargiulo or Lowell Police working with the D.A.'s office selectively leaked

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## Boston City Council Condemns *Windows*

BOSTON, MA — The Boston City Council voted unanimously April 9 to approve a resolution critical of the violence depicted in the motion picture, *Windows*. The resolution, introduced by Councillor Rosemarie Sansone, was passed two days before the scheduled opening of *Windows* in Boston at the Beacon Hill Theater.

The text of Sansone's resolution reads:

- Whereas: Filmgoers have been subjected to an excessive amount of unnecessary violence in major motion pictures in the city of Boston during recent months; and
- Whereas: On Friday, April 11, 1980, a movie theater in Boston will begin showing the film, *Windows* which graphically illustrates violent scenes including a violent rape of a woman; and
- Whereas: *Windows* has disturbed many city residents who are concerned about the proliferation of violence and prejudiced outlooks on certain lifestyles in modern motion pictures; and
- Whereas: Statistics indicate that violent behavior in such motion pictures increase violent attacks against women which are already at an all time high as 70% of the physical assault victims brought into Boston City Hospital are victims of assault by their husbands and boyfriends; and
- Whereas: Any event or action which condones violent anti-social behavior should not be allowed in the city of Boston as its impact on society is immeasurable; Therefore be it
- Resolved: That the Boston City Council, in meeting assembled, does on this day, express their deep regret that the motion picture *Windows* and other films of this nature are being shown in the city of Boston as we sincerely urge city residents to resist any further attempts to bring violent motion pictures of this nature to our city.

In a letter to GCN, Councillor Sansone said, "Motion pictures of this nature which display unnecessarily large amounts of violence along with prejudiced outlooks on certain lifestyles should not be condoned by this city. I am happy to support any effort to educate the public about the content of these films."

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# News Notes

## quote of the week

"I think homosexuals are not sick. It's a God-given right to love in your own way. My slster [Ann Landers] says homosexuals are sick. Well, i say she's sick."  
—Advice columnlst Abigail Van Buren, better known as "Dear Abby," speaking at Stanford Univer-sltly (as reported by Zodiac News Service).

## lesbians, gays and presidential politics

WASHINGTON, DC — The National Convention Project reports that six openly gay delegates to the Democratic National Convention have been elected from south Florida. Members of the Dade County Coalitlton for Human Rights, "Miami's leading gay rights organization," captured half of the Kennedy delegation from south Florida, electing three full delegates and three alternates from the 12th, 13th, 14th, and 15th Congressional districts.  
Project coordinators Mary Spottswood Pou and Tom Bastow point out that the Florida caucuses came 10 days after a member of the Illinois Gay Rights Task Force became the first openly gay person ever elected as a delegate to a Republican National Convention. Tim Drake was elected as an Anderson delegate from Chicago's Ninth Congress-ional District.  
These results contrast with those of 1976, when the entire gay rights movement elected only three openly gay national convention delegates, two from New York City and one from San Francisco (all Demo-crats).  
The Project reports that dozens of precinct cau-cuses in five of Iowa's six congressional districts adopted gay rights resolutions in January and that members of the Gay Coalition of Iowa have been elected to the bodies which will select Democratic and Republican national conventlon delegates from that state.  
During February, the Project co-sponsored with the New Hampshire Coalition of Lesbians and Gay men what was reported to be the flrst pro-gay ad-vertising ever run by conservative publisher William Loeb in his paper, the Manchester *Union Leader*.

## god is on his side

WASHINGTON, DC — Presidential hopeful Ron-ald Reagan may have God on his side — or at least the voice of the Christian Voice Moral Government Fund.  
*In These Times* reports that the fund, a political action committee of the conservative Christian, anti-gay lobby, has launched a national "Christians for Reagan" campaign.  
Gary Jarmin, Washington director of the fund, says that the group is supporting Republican candi-date and former California governor Reagan for his stand on abortion, prayer in public schools, and the Equal Rights Amendment.  
Says Jarmin, "We are impressed not only by his sincere devotion to Jesus Christ, but also by his stands on the many moral issues facing the country today."  
Rep. John Anderson (R-IL), on the other hand, is described by the lobby as unworthy of support from "morally right-thinking Christians." Although Ander-son is the only evangelical Christian among the Republican presidential candidates, he was also the only Republican to score zero in its ratings of House members on 14 issues it considers important to Christians, gay rights among them.

## playboy gives to sexual civil liberties

LOS ANGELES — The Board of Directors of the Playboy Foundation gave a grant of \$7,500.00 to the National Committee for Sexual Civil Libertles for the support of its litigation docket on March 6, 1980.  
The National Committee is a private, non-profit organization dedicated to the pursuit of sexual civil liberties through work with the executive, judicial and administrative branches of government. They have been active in litigation involving the constitution-ality of statutes regulating private sexual behavior and sexual solicitation, as well as discrimination for reasons of a person's sexual orientation.  
Previous accomplishments of the National Com-mlttee include the case of *Pryor v. Municipal Court* in which the California Supreme Court declared the lewd conduct law unconstitutional. The Committee also participated as *amicus curiae* in the case of *Gay Law Students Association v. Pacific Telephone Com-pany* in which the California Supreme Court held that employment discrimination against homosexuals by any governmental entity is unconstitutional and that being openly gay is a political activity protected by the state labor code.  
The National Committee is solliciting additional contributions from other organizations and private indivlduals. Thomas F. Coleman, co-chalr of the Na-tional Committee, expressed gratitude to the Playboy Foundatlon and indicated that an additional \$60,000.00 in contributions would be necessary to en-able the present litigation of the Committee to be car-ried on through the next two years.

## anti-socials, parasites and homosexuals

HAVANA, CUBA — Among the thousands of Cubans who are seeking asylum at the Peruvian em-bassy here, desperate to leave the country, are many homosexuals and other "antl-socials," the Cuban government has announced.  
The Boston *Globe* estimated 10,000 persons rushed the Peruvian embassy during the weekend of April 4 and 5 when Cuba's President, Fidei Castro, ordered the police guard around that embassy lifted. The refugees were seeking asylum In Peru.  
The Cuban government claims that the refugees are common crimlnals, not political dissidents, and that they are welcome to leave if any country will have them.  
*Granma*, the Cuban national newspaper, pub-lished an editorial saying that "hundreds of elements made up of delinquents, antisocials, low-class peo-ple and parasites met at the patio of the Peruvian em-bassy. In 48 hours there were more than 3000 of them . . . Among those who housed themselves in the patio were homosexuals as well as people with propen-sitles to gambling and drugs, who do not find In Cuba the facilities for their vices."  
They were not victims of political persecution and did not need asylum, the editorial asserted.

## apa no longer supporting era boycott

BOSTON — The Committee on Women of the American Psychiatric Association (APA) reports that that organization has voted to rescind its boycott of states that have not ratified the Equal Rights Amend-ment (ERA). The recision means that the APA will resume scheduling meetings in those 15 states.  
The 1981 APA convention is scheduled to be held in New Orleans, in Louisiana, one of the unratified states. The Committee on Women is urg-ing all APA members to consider boycotting that con-vention.  
They quote the 1974 APA Board of Trustees, who enunciated APA support of the ERA on the following basis: "Legal and economic discrimination against women has been a destructive force in American society, sufficiently destructive that it has significant psychlatic dimensions."  
The Committee goes on to say: "From our daily practices and personal lives we know the profound psychological consequences of sexual inequality. The link between women's disadvantaged status and mental and physical health creates a special obliga-tion for all psychiatrists to take an uncompromising stand on the ERA . . . By not supporting the ERA we demonstrate an insensitivity to the needs and vulner-abilities of women members, women patients, and the women in our lives."

## lesbian and gay social workers in n.j.

TRENTON, NJ — The National Association of Social Workers, Inc., New Jersey Chapter, has organ-ized a Gay & Lesbian Task Force. In addition to serving as a resource organization for New Jersey's social policy writers, legislators, and human service organizations, the Task Force is in the process of developing a referral service and an in-service train-ing program.  
A listing of sympathetic, gay and lesbian profes-sionals providing services to the gay and lesbian community will be developed and maintained by the Chapter office. An in-service training program about homosexuality and intervention with gay and lesbian clients will be offered to social service and mental health agencies.  
NASW representatives attending the Associa-tion's Delegate Assembly voted in November to give maximum priority to efforts to ameliorate the effects of discrimination, including discrimlnation against gays and iesbians. In a resolution passed by the As-sembly, delegates also called for the passage HR2074 (Federal Gay Rights Bill). The Association's policy on gay issues acknowledges the presence of gay and lesbian social workers in all areas of practice and the irrational and potentially damaging effect of forcing workers to remain "in the closet." For more information contact (609) 394-1666.

## skerts for men?

SAN DIEGO — "Some days i get up in the morn-ing feeling very masculine, so i wear trousers. Other days i feel artistic and feminine. That's when I reach for my Skert," says David Hall.  
Hall, described in *Androgyny Review* as "a roifer and satellite photo analyst under Navy contract," has developed a garment he calls a Skert to "put his strong androgynous feelings into practive via dress." The Skert, tailored to a man's body, is the man's equivalent of a skirt.  
The three styles Hall offers are Perfect Balance, described as "a jean with a sewn-in skirt panel that provides easy movement and inside thigh-to-thigh contact with no crotch pull when he sits"; Fitting Yoke, "a full-length garment that's gathered in front to softly accentuate male anatomical lines"; and Classic Egyptian, "a classical Skert with box-pleat front, made from crush cloth and trimmed with decor-ative brald." Hall's Skerts are priced \$40 and up.

## lesbians and gays at harvard law school

CAMBRIDGE, MA — The Harvard Law School Admisslons Office has added "sexual orientation" to the categories on the basis of which it will not dis-crimlnate, but it has so far refused to keep any statis-tics regarding the number of gay applicants or to in any other way inform the School's Committee on Gay and Lesbian Legal issues of the number of openly gay applications received and the number'accepted. In an effort to complle some statistics on its own, the Committee would like to hear from any gay appli-cants, especially regarding how you mentioned the fact that you were gay on the appllication and what admissions decisions you received. We also welcome any other inquiries or correspondence from gay applicants or potential applicants. Please contact: Committee on Gay and Lesbian Legal Issues, Harvard Law School, Cambrldge, MA 02138.

## end the silence on the holocaust

WASHINGTON, DC — The D.C. Gay Activists Ai-liance (GAA) and the D.C. office of the international gay Association (IGA) have written an open letter to President Carter asking him for a "commitment to help end the long silence about the gay victims" of the Holocaust.  
The groups, in their letter, point out that under the Nazi regime "Homosexuals were specifically ordered into concentration camps solely because they were homosexual;" and "like all other classes of victims, homosexuals wore their own distinctive sym-bol — the pink triangle."  
Citing the "widespread refusal to know the truth about the gay victims of the Holocaust," the GAA and IGA called on President Carter to "appoint at least one openly gay man or lesbian to the U.S. Holocaust Memorial Council." This Council was recently estab-lished by Executive Order to advise the President about Increasing public understanding about the Holocaust.  
GAA and IGA also urged that the proposed Na-tional Museum on the Holocaust in Washington "include appropriate exhibits relating to the Nazi campaigns against homosexuals," and asked Presi-dent Carter to "specifically recognize the gay victims of the Holocaust in your proclamation of the annual Days of Remembrance" for Holocaust victims in April.

## lesbian advisory committee

BOSTON — Mayor Kevin White's liaison to the gay and lesbian communities, Robin MacCormack, has appointed an advisory committee on lesbian issues. Areas of concern on which the group would ilke to focus include: violence against lesbians; the ways police deal with it and what measures can be taken to prevent it; and advocacy for women who may have problems with city agencies because they are lesbians. The group would also ilke to develop a re-source manual for Boston's lesbian community. Other women are welcome to join the committee. Suggestions for other issues the committee should address are welcomed. The committee can be con-tacted through Amy Hoffman at GCN, 426-4469 or through MacCormack's office, 725-4410.

## to exist and die in decency

ATLANTA — Jeannete Foster, author of the de-finitive book *Sex Variant Women in Literature*, is 85 years old and no longer has the mental and physical capabilities for caring for herself. Foster is living in a nursing home, but her small savings are almost ex-hausted.  
Novelist Valerie Taylor is sending requests to groups and individuals that they pledge or donate money to enable Foster to stay in the nursing home. The Atlantic Lesblan Feminist Alliance's newsletter, *Atalanta*, reports that Taylor says, "I believe that as lesbians and feminists we owe Jeannete something. If 30 women will each send her \$5 a month, she can exist and die in decency."  
Checks should be sent directly to Hazel Toliver, Rt. 3, Box 221, Pocahontas, AR 72455. Toliver is re-portedly an old friend of Foster's who, along with one other woman, has power of attorney for her. The two women live on small teacher's pensions and have physical disabilities, according to *Atalanta*; hence they are unable to pay Foster's expenses.  
Taylor also asks that anyone who contributes drop her a line at 2415 North Columbus Blvd., Tucson, AZ 85712.

## frenz & luvvers

BOSTON — The Frenz & Luvvers association is a growling social support network for lesbians, gay and bisexual persons in Boston, North Shore and Worces-ter offering pot luck dinners and social and recrea-tional activities.  
The Worcester chapter is organlzing a softball team to play in the Worcester and Boston leagues. Their next two pot luck dinners are Monday, 7 p.m., April 14 and May 12. The North Shore chapter will have its first pot luck dinner Friday evening, 8 p.m., April 25, and the Boston chapter's next pot luck in Cambridge will be Friday May 9 at 8 p.m.  
For Info on F & L activities, write to P.O. Box 814, Boston, MA 02123.



# Bryant Program Sparks Protest

By Philip Shehadi

NEW YORK — The March 27 airing by a local television station of *Anita Bryant Spectacular*, a two-hour fundraising program of musical entertainment by the Anita Bryant Ministries, has sparked protests by gay activist groups here.

More than 50 lesbians and gay men participated in the demonstration outside the studios of WPIX while the show was being broadcast. A statement by the Coalition for Lesbian and Gay Rights (CLGR), which organized the protest, charged that WPIX's sale of air time to the Anita Bryant Ministries "is a sell-out of the more than one million lesbian and gay residents in the WPIX broadcast service area."

A further issue surfaced soon after the broadcast as a result of the participation of the West Point Glee Club in the show's musical program. First raised by New York Times reviewer John J. O'Connor, a possible violation of the constitutional separation of church and state is now being investigated by the New York City Liberties Union (NYCLU).

O'Connor wrote in his review of the "spectacular" (the New York Times, March 27, 1980), "Special facilities at West Point and the West Point Glee Club were evidently made available to the production. Anita Bryant Ministries is essentially a religious organization. The arrangement raises serious questions relating to the traditional separation of church and state."

The NYCLU has sent a letter to ~~Goodpastor~~, superintendent of the academy, requesting clarification of West Point's role in the Anita Bryant fundraiser. No reply to the letter has been received.

The Gay Atheist League of America (GALA), the source of the original impetus from the anti-WPIX demonstration, has responded by sending letters of protest to Goodpastor, President Carter, Secretary of the Army Clifford Alexander, and WPIX-TV.

"The West Point Glee Club was manipulated into taking part in a money-making scheme for the Anita Bryant Ministries," GALA charged in its letter to Good-

paster.

*Anita Bryant's Spectacular* featured patriotic and religious music interspersed with interviews with such guests as Pat Boone, Efram Zimbalist Jr., and Gen. William Westmoreland. Although there were no specific references to homosexuality, guests spoke in general terms about the decline of family values and of the nation's moral strength. Commercials advertised Bryant's books and records, while the phone number of the Anita Bryant Ministries flashed across the screen.

"It was one huge two-hour commercial to get more money for the Anita Bryant Ministries," commented R. Paul Martin of the Gay Media Alliance.

WPIX-TV officials deny the "spectacular" was anti-gay. "There's nothing in the program related to homosexuality in any way. We've had very solid reactions from many people. It's good entertainment and stressed important values. We would not have carried it if there had been references to homosexuality," WPIX senior vice-president Richard Hughes told GCN.

When asked if the popular image of Anita Bryant as an anti-gay crusader didn't make her themes of morality and family life implicitly anti-gay to the average TV viewer, Hughes replied, "Her views on homosexuality are only one aspect of her belief. I don't think that because of that one aspect, everything she says should be obliterated."

He characterized the GALA charge of state (e.g., West Point) support for the show as "a device, a ruse. I don't think the participation of the West Point Glee Club even remotely raises any church/state issues."

Gay Media Alliance activist R. Paul Martin accused WPIX-TV of having an extensive record of anti-gay programming, citing the appearances on WPIX of James Robison and other evangelists with anti-gay views, and the station's refusal to delete a rerun episode of *Sanford and Son* considered offensive by many gay people.

Activists of the March 27 demonstration denounced, in a CLGR statement, the radio station WPIX-FM for its alleged con-



Anita Bryant

sistent use of gay caricatures on a phone-in show and on station promo spots. The CLGR statement also attacked the New York Daily News, a sister company of WPIX within the Tribune Company, for its purported weak coverage of gay news and its alleged lack of editorial support for gay rights legislation.

## Pan Am Pass Policy 'Discriminatory'

Compiled by Warren Blumenfeld

WASHINGTON, DC — Gay rights organizers may challenge the recent voucher policy instituted by Pan American Airlines and its subsidiary, National Airlines. The policy states that anyone who purchases a full-fare ticket from New York or Washington, D.C. to Florida is given a voucher entitling the holder to two tickets for the price of one full-fare ticket on a future flight.

There are various restrictions to this policy. One restriction states that the person accompanying the full-fare ticket holder must be the ticket holder's spouse, child or parent.

GCN contacted a spokesperson for Pan American's customer relations department. When asked the purpose of the voucher program, she stated, "Essentially it is a way to give businessmen who have to travel a lot, a chance to

take their wives or kids along."

When questioned about the apparent discriminatory nature of this policy in regard to single people, including gay men and lesbians, she stated, "I am not aware of any illegality here. There is much precedent; TWA has a similar policy. Regarding gay men or lesbians bringing their lovers, no, positively not. Every promotional fare has some restrictions and ours is no exception."

Franklin Kameny, coordinator of the Mattachine Society told GCN, "This policy by the airline is in direct violation to the human rights law of the District of Columbia. Sexual preference is one of the protected categories in this law." Kameny is not aware of any specific actions which may be planned against the airline, but he is confident that organizing around this issue will be underway in the future.

## Anti-Gay Rights Groups Split Over Campaigns

SAN JOSE, CA — An ideological split is developing in the campaign against two gay rights ordinances that go before San Jose and Santa Clara County voters in June.

According to the San Jose *Mercury News*, the issue causing the split concerns how the battle to defeat the ordinances should be waged.

On one side is the newly-formed Moral Majority of Santa Clara County, which the *Mercury News* calls "a politically active Christian fundamentalist group." The group's executive director, Dean Wycoff, says that its members consider homosexuality to be "a moral problem."

On the other side is Concerned

Citizens Against the Sexual Orientation Ordinances, a local group that has led the fight against the proposed ordinances for nearly a year. Says Rick Harrington, leader of Concerned Citizens, "We don't think that [morality] is the issue at all. In a nutshell they are bad, unnecessary laws."

Harrington's group spearheaded the campaign against the laws, which would prohibit discrimination on the basis of sexual preference in housing, employment, business, real estate transactions, and access to government services. After the ordinances were passed separately by the San Jose city council and the Santa Clara County Board of Supervisors, Concerned Citizens

mounted a petition campaign and forced the ordinances onto the June 3 ballot.

Similar referenda have been held in other areas, beginning with Anita Bryant's campaign that defeated a Dade County, Florida, anti-discrimination law in 1977. Laws have also been repealed in Wichita, Kansas; Eugene, Oregon; and St. Paul, Minnesota. However, a similar attempt to repeal an ordinance in Seattle lost in November, 1978.

This is the first attempted repeal of an anti-discrimination law in California. State Sen. John Briggs' Proposition 6, which was defeated by California voters in November 1978, was a law which would have provided for the dismissal of teachers who were openly gay or who were perceived as "advocating" homosexuality.

Harrington wants to dissociate Concerned Citizens from such efforts. "We don't want any anti-gay overtones," he told the *Mercury News*.

Wycoff says that Moral Majority doesn't want to start a religious war. "It is not a question of Christians against the homosexuals. We don't want this to be another Dade County."

However, he said that Moral Majority plans to import Florida advertising executive Mike Thompson, the communications director and chief debater in Bryant's 1977 campaign, to participate in a San Jose debate on the proposed ordinances.

He also told the *Mercury News* that Moral Majority would have no qualms about inviting Bryant herself to participate in the campaign. "We want to win this," he said. "If we felt that was the best thing to do, we'd capitalize on it."

Harrington, however, wants no association with Bryant's Florida campaign. "It was a very emotionally pitched approach," he said. "I never felt like that was a reasonable way to conduct a campaign. It foments hatred and animosity."

Concerned Citizens and Moral Majority are also running separate advertising campaigns against the ordinances.

Johnnie Staggs, chair of the Santa Clara Valley Human Rights Coalition, the organization supporting the ordinances, told the *Mercury News* that she welcomed the split in the opposition's campaign. "It can only work in our favor," she said.

## Much Heat, Little Light

Continued from page 1

information to Corsetti for his articles.

In his articles, Corsetti refused to name Spear and Davis. Spear was called "The Suspect," and he was linked to Barbre's murder on the confession of a young felon named Eddie Kopacz.

Kopacz, then in a Florida jail after breaking parole here in Mass., was singing that he knew all. Corsetti's accounts fueled police rumors that "The Suspect" had also killed Brill.

Now the subpoenas have gone out. (Among the recipients: Gary Dotterman, manager of The Bar; Jim Mitchell, owner of the Regency Baths; the manager of Together, the doorman at that club, Mr. Sylvia Sidney, a private detective and — of all people — Dr. Donald Allen, the only man convicted by a jury of "Revere Sex" offenses. A wide net catches many fish.) Corsetti won't talk to the grand jury and that's become a big case unto itself. Little Eddie Kopacz, now back in the house of corrections at Billerica, has apparently had a change of heart. He certainly has had a change in lawyers. Briefly, Tom Shapiro represented him (late '78). Since his return from Florida, former Asst.

D.A. Tom Reilly was his counsel. Last week, the court appointed Joseph Balliro to be his latest attorney. Balliro is known to be a tough and excellent defense attorney. It's comforting to know that the rights of the poor, indigent accused get such fine legal talent on their case — though at the moment Kopacz faces only parole violation charges. (He may wind up indicted for murder.)

I've long felt that this whole imbroglio needed analysis, not only as an instance of police uselessness and actual malice (cops don't catch murderers; D.A.s play more politics than they do handball), but as another clear demonstration of how straight people in power perceive (and use) homosexuals. And how certain homosexuals cooperate with those whose motives are wholly questionable.

I have been interested only in the gay angle to all this. I have a few questions and some down-home scepticisms to offer regarding these affairs of State.

**Gay People & Law Enforcement Agencies:** It's an odd turn of events to find suddenly that a District Attorney's office and police are seemingly possessed

ANCHORAGE, AK — The Moral Majority of Alaska, Inc., has indicated to Andy Barton, executive director of the Alaska Public Offices Commission, that they do not feel that their activities are political in nature and, therefore, not required to file in accordance with AS 15.13, the Campaign Disclosure Law.

The group was organized last December by Jerry Prevo in order "to mobilize the grassroots of moral America" against what he calls a growing deterioration in moral values. The fact that the Moral Majority would not be registered as a political group with the Commission was conveyed by Barton to Eugene Haberman, a reporter for *Gay Alaska*, following an inquiry by Haberman to A.P.O.C. on Friday, Feb. 1.

Haberman said, "I was just finishing the story and wanted to obtain those records that the Commission had on Moral Majority of Alaska, Inc. I had thought that these records would provide me with a list of those officers in the organization and those funds already used to carry out the objectives of this group."

"I was surprised," Haberman said. "I just couldn't believe that this group had not filed at this time with the commission." Haberman stated to *Gay Alaska* that he had informed Barton in a telephone call on Feb. 1 that the group had already placed a num-

ber of paid advertisements in both the Anchorage Times and the Great Lander for the purpose of soliciting further contributions and membership for the organization. In a letter dated Feb. 4 to the Alaska Public Offices Commission, Haberman requested the Commission to review whether or not Moral Majority of Alaska, Inc., has failed to comply with state law by not filing in accordance with AS 15.13, the Campaign Disclosure Law.

In as statement to *Gay Alaska*, Barton indicated that the Commission staff had already queried Don White, representative of Moral Majority, regarding this matter. Barton stated that this organization indicated to the staff that they (Moral Majority) do not feel that their activities required them to file at this time. Barton indicated that the commission would be reviewing this matter carefully as to whether or not Moral Majority does fall within the scope of the Campaign Disclosure Law. Barton further stated that Mr. White had indicated that Moral Majority would in the near future comply with the provisions of AS 24.45, Regulations of the Lobbying Law, an act which requires registration and reporting by those organizations expending funds in an attempt to influence legislative or administrative action.

Continued on page 6



# Gay Community News

## THE GAY WEEKLY

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# Community Voices

## books

Dear Sisters and Brothers:

As a writer and a reader of books, I was greatly disturbed by a recent letter to the editor which stated that an argument being used to sell *The Story of O* in Giovanni's Room in Philadelphia was that Andrea Dworkin and Kate Millett discuss this work in their own books. The implications for a writer are indeed frightening. If you wish to stock books that an author discusses, you really ought to stock those an author praises — not those she damns!

And come on — let's be honest. If Giovanni's Room were to stock books merely because they were discussed by Millett or Dworkin, they would have to shelve the complete works of Freud, Mailer, D.H. Lawrence, Anita Bryant, Phyllis Schafley, and don't forget Hitler, books on Chinese footbinding, and sexist fairy tales (no pun intended).

Most mainstream bookstores sell *The Story of O*, as well as the other books mentioned. For most of us, the purpose of a gay bookstore is to buy gay and lesbian books not found elsewhere, and to support our gay bookstores even when we might find some "classics" elsewhere.

The difference between a gay and/or feminist bookstore and a mainstream bookstore is that the former must be more responsive to the needs and wishes of its clientele. If a book such as *The Story of O* or *Mein Kampf* offends a sizeable constituency of the clientele, the bookstore should probably remove it, without even raising the issue of censorship. After all, when customers complain about a certain dish in a restaurant, it is removed (if the owners are clever and if the chef doesn't claim his lima beans — or whatever — are being censored). When bookstores or restaurants continue to stock a certain item, it is usually because it *sells* — isn't that the bottom line — not because Dworkin, Millett or any other writer recommends it.

Let me add that I know both owners of Giovanni's Room — Ed and Arlene, and I think their store is wonderful. They are both people of integrity, and their bookstore has been a boon to the Philadelphia community. I can also see how in a time when pornography and the First Amendment are "hot issues," they might see this as a First Amendment issue. I don't know what their beliefs in this matter might be, but certainly they should rethink the fallacy of using feminists to support a vile work of pornography.

Hoping the controversy in Philly comes to a peaceful end,

Karla Jay  
New York, NY

## the experience

Dear Editor,

I want to share with readers my outlook on David B. Goodstein's visit to Boston, an outlook which is different from the one presented in the recent GCN.

I travelled from NYC to Boston to be with the graduates of the Advocate Experience from Boston who had invited David to go to Boston and had done the considerable logistic work necessary for an Opening Space event. David and other AX staffers did not suggest or urge that David go to Boston, the visit was initiated and carried out by Boston graduates of the Experience. David and AX staffers did support the idea of his going when it was presented to them. That two-way support from Boston grads to AX and from AX to the Boston grads is not to be underestimated. I personally agree with the Boston grads that bringing AX to Boston in this way was one of the better ways to invest \$2,500.

I went to Boston because I wanted to be with the Boston AX grads and their guests and to be with David because I had attended a similar event late in 1978, in Manhattan, when a group of New York AX grads asked David to come to NYC. That evening I remember my positive and admittedly mostly negative feelings about David and AX. I had trouble with the openness, the affection shown and, yes, the love which was expressed in the Advocate Experience space. However, as I met more people who had done AX and then went with friends to an opening space in July of 1979, I changed my view. I decided that what was going on in that space was real and that I wanted to be part of it. I decided to enroll and I did the experience early in September. My resistance to testing the water at AX was lower and also I figured that the least the weekend could do for me was to introduce me to a few more gay people, who knows, maybe even someone who would become very special to me.

Well, I did this at the weekend and so much more!! I am much more alive, am more responsible for myself, and more aware of what I do each moment. AX I and the Relationships Weekend assisted me in opening out in many ways. The AX complements my work with a therapist.

I didn't need AX, I don't need it now, and I wouldn't trade the experience for \$2,500. In my view, at \$250 plus travel to NYC, it is a first class bargain for people from Boston.

I suggest that GCN readers trust David to the extent of enrolling and check it out!

Sincerely yours,

Bob Wolff  
New York City, NY

## taking the "cure"

To the Editor:

I was pleased that you decided to reprint the *Enquirer* article in which Drs. Irving Bieber and Helen Singer Kaplan describe their remarkable success in "curing" gays. Those contemplating psychotherapy in the New York city area will be interested to learn that Bieber has recently been appointed to the American Psychiatric Association's New York State District Branch Task Force on Gay Issues. Since this committee is principally composed of pro- and openly gay psychiatrists, Dr. Bieber's voluntary participation could signal the kind of mellowing that graces the advancement of age. In view of his recent statements for the *Enquirer* and in professional publications, however, this "participation" might also be regarded with suspicion and concern. The following quotes are from his article, "Male Homosexuality" (*Canadian Journal of Psychiatry*, August, '79):

"One of the motivations in compulsive 'cruising' is to find the man with the largest penis. Analysis of the psychodynamics reveals a desire to incorporate the large penis or its product, semen, as a way of regenerating masculinity felt to be defective and weak. It also reveals the belief that an erotic bond with this magical organ will overcome inhibited sexuality; that power can be appropriated from it; finally, that it might be possible to castrate the threatening weapon.

"The homosexual insertee in sexual intercourse may be acting-out the role of a woman but we have found that psychological identification is with the insertor; in fact, an insertee may seek out partners very much like himself.

"Many psychiatrists, particularly the younger ones, have been influenced by the "societal" argument; that is, when homosexuals are neurotic about being homosexual, it is because society's attitudes are negative and persecutory. Our volume and our work since its publication refutes this position. We have demonstrated that homosexuality is the outcome of a singular type of child rearing pattern, a pattern that dislocates normal heterosexual development.

"It is important that patients become aware that the therapist has no stake in ultimate sexual outcome . . . Reversal rates now range from 30% to an optimistic 50%."

Readers will observe that since August, according to his statements for the *Enquirer*, Dr. Bieber's "cure" rates have miraculously risen by 10%. If such increases were to recur at regular intervals, this means that by "1984," those rates will have exceeded 100%.

Helen Singer Kaplan actually admitted to me in a telephone conversation that she has no follow-up statistics to support her claims.

"With an individual who wishes to learn to function heterosexually, there's almost never any problem. All you do is teach him to incorporate his homosexual fantasies into his heterosexual activities."

During this period of religious and political xenophobia, both Bieber and Kaplan appear to be exploiting their public relations. Their viewpoints are being presented with hyperbole and a glossing over of important qualifications. But the statements and activities of these psychiatrists can be expected to achieve perspective with the growth of increasingly rigorous, public and peer-professional, analysis. And with the passage of time.

cuba  
Lawrence Mass  
New York, NY

Dear GCN,

I was appalled by the unmitigated gall displayed on the letter to you from the "Lesbian and Gay Caucus of Youth Against War & Fascism and Workers World Party" asking your readers to "take care in evaluating alleged acts of brutality against gay people in Cuba."

As a Cuban and a gay activist of many years, currently president of an organization whose greater percentage of membership is gay Cubans, I can assure you and your readers that it is true that lesbians and gays under Castro's regime are discriminated against, mistreated, persecuted, forbidden to assemble and deprived of any privileges granted to the rest of the community in general.

If there is any doubt about this matter, I invite the signatories of said letter to come here to South Florida and confront the actual *lesbian and gay victims* of Communist totalitarian repression, which according to their views, do not exist.

In spite of all my manners, I can only conclude that either these "brothers" and "sisters" are either blind or just plain full of raw sewage.

Very truly yours, A. R. Muni  
President  
Latins for Human Rights  
Latinos pro Derechos Humanos  
Miami, FL

**Work Your Own Hours**  
GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. Call Larry at GCN, 426-7042.

## misanthropy

Dear Editor:

As a non-man-hating lesbian I was appalled by the Alix Dobkin article that reeked of misandry in Vol. 7, No. 35 of GCN. Maybe GCN runs a double standard; misogyny seems to be a very big issue in GCN, but apparently misandry is all right, as proven by a two-page spread on the subject. As a lesbian and a woman I have come to realize that not all women are nice and not all men are evil. I have some very wonderful men friends; gay and straight alike, they do not try to fuck me over or dominate me in any way, shape, or form. I enjoy the company of women and men alike. That article just unnerved me to no end. Alix even admitted to hating little boy babies. How demented can one get? As long as both sexes are in the world why not try to get along? I refuse to be part of the frequent misandry at concerts. When Robin Tyler was in Boston I caught her show and she welcomed gay men to her concert; I admired her for that. (Thank You Robin). Now getting back to my irritation, what if the whole world felt that way, we would never know how each other's minds work, that ignorance causes bigotry and war. If we ever want gay rights to go into effect we must all stand together, like the old saying goes, "United we stand divided we fall." When we fall, we'll all fall hard. If you insist on printing articles on misandry, why not print one on misogyny, followed by misanthropy. Then it will all even out, or "uneven" out as the case may be.

Nancy J. Biancamano  
Boston, MA

## ring true taboo

Dear GCN,

What must your readers think of *High Performance*? I very much appreciate the front-page story your paper gave to my magazine and reporter Rebecca Chase's discussion of the problems I had with my printer over pictures of lesbians in the act of love. However, the fourth paragraph states that there have been "graphic, candid rape scenes depicted in past issues." I certainly don't want anybody, especially my feminist sisters, to think I publish candid pictures of rapes. What sort of magazine would do such a thing?!

*High Performance* publishes, among other things, documentation of live performances by visual artists (happenings). In the last issue, one of the works, "Ring True Taboo" by Joy Poe, showed pictures taken during a performance in which Joy "staged" her own rape at an opening in Chicago. She hired the "rapist" but did not know exactly when or if he would show. He did and took her by surprise. The art fans attending the opening watched it happen, but stood by helpless as she tried to fight him off. The photos showed these actions. Before publishing the piece, I had extensive correspondence with the artist making clear to her that I did not wish to censor anyone, but that I had some objections to the clarity of her motives and her text. We worked out a very clear, considered approach to the documentation, one that satisfied us both. She explained that she felt her piece was the only way to shock her Chicago audience into a real awareness of the violence and victimization involved in rape. Not everyone agrees with her and there was a lot of correspondence in the Chicago papers about the work.

I have published other rape pieces by artists like Suzanne Lacy and Leslie Labowitz, but always with great care and, hopefully, the highest consciousness about the concerns and the history of women. Mine is not a feminist or lesbian publication, but I try to make sure women artists are presented and integrated with the rest of the work.

Because the Tee Corinne photo was shocking to so many, I want to make sure *High Performance* is not misunderstood as sensationalistic.

Thanks again,  
Linda Frye Burnham, editor  
*High Performance*  
Los Angeles, CA

## think first

Dear Friends,

I have a strong identity with the feelings of support for the lesbian/gay community. On numerous occasions I have been asked to donate money, goods, services and a place for publicity for gay and women sponsored events.

I am more than willing to do everything that is humanly and financially possible to return all sorts of good things back into the community, but I need your support and patronage.

I understand that for many people eating out is a luxury, but when you do patronize business establishments of this type, think first of GCN advertisers.

Start supporting people in your community and the money will be returned to you in other various ways.

Sincerely,

Betsy Mayers  
Sister's Sub Shop  
20A College Ave—Davis Sq.  
Somerville, MA



# Community Voices

## ring that red bell

Dear *GCN*,

In the Feb. 9 issue of *GCN* the "Speaking Out" column contained a piece I wrote on "The Lavender Left" — a nationwide network of lesbian and gay socialists still in the process of organizing. We are organizing for two main reasons: to bring a left perspective to gay political work, and to challenge homophobia on the left. The reasons for red-baiting among gays are more legitimate than reasons for queer-baiting among leftists, because much of the left is imbued with bigotry and certain socialist regimes have been and are oppressive of gays. I documented some of this leftist bigotry in my piece on the Lavender Left, specifically mentioning the oppressive policies of Stalin and Castro.

That said, I wish to protest a letter J. Harlie of the Libertarian Party wrote in response to my article, and which *GCN* printed in the March 1 issue. Harlie's letter is another bit of evidence that there are people who "see red" and can't think clearly thereafter. I don't believe most people are stupid, but I do believe many Americans have been well-trained against socialism. Just ring that red bell, and lots of folks start salivating. Harlie has a great advantage over me: he appeals to our "second natures," and as a socialist I am trying to appeal to intelligence.

Harlie accuses the Lavender Left of the following/: of opposing free speech for our opponents, "a typical socialist tenet," according to Harlie; of proposing a society in which the state controls all activities; of trying to control the state itself, "from police to President;" of trying "to maintain total, and totalitarian control" over any group other than the Lavender Left itself; and Harlie believes, finally, that when we reach this peak of power we would try to prohibit the following by force — nuclear families, heterosexual communes, underground churches, private gay bars, straight cops and teachers, and unlicensed gay hustlers.

And that's not all. Having deduced those goals from thin air — since nothing in my article supports Harlie's deductions — Harlie goes on to say that in the time of McCarthy, both communists and anti-communists queer-baited each other. Quite true: as I myself said in my article, the left is often homophobic, and right-winger are fond of baiting "commie queers." The conclusion Lavender Leftists come to is that we must challenge homophobia and red-baiting on all fronts. Harlie's paranoid conclusion is that the Lavender Left is engaged in a plot to take over the United States and to exercise total power.

Harlie ends with a gem of a paragraph: "Anita Bryant, a private citizen in a pluralist society, is not the worst enemy of gay people imaginable. Remember Stalin, Hitler, Mao and the other socialist despots who tried for a final solution of the 'homosexual problem'."

I never said Anita Bryant was our worst enemy: I said she was being manipulated by rich sexist men, and that such men were wielding her as a weapon against women and gays. I urge Harlie to read the words I wrote. My point was precisely that we do not live in a truly pluralist society, but rather in a society dominated by a class of rich men who exploit the wage-slavery of millions. (Both at home and around the world.)

It is despicable for Harlie to include Hitler in any list of "socialist despots." Presumably Harlie's justification for doing so is that Hitler headed the Nationalist Socialist Party, otherwise known as the Nazis. Without in any way equating the three parties, I'll say this: what the U.S. Democratic Party is to real democracy, and what the Libertarian Party is to real liberty — that's what the German National Socialists were to real socialism. I am willing to assess the Libertarian Party more honestly than Harlie assesses socialists. The Libertarian Party took a strong stand against the Briggs Initiative, and supports gay rights — thus it made some converts. But the Libertarian Party's focus on "individual freedom" ignores the fact that freedom is *social*. The Libertarian Party defends a kind of "free enterprises" which is not free at all: only vastly wealthy capitalists can afford it, while the rest of us slave away for wages. Does the Lavender Left oppose "free speech?" Not at all, but only under real socialism will *all* people be able to speak freely and be heard. As things stand, it is the corporations and the millionaire politicians who can *buy* more "free speech" than anybody else. As I said in my article, "Real democracy means real socialism, a system in which capitalists are not 'more equal' than workers."

Lavender Leftists do believe that politically conscious lesbians and gay men *do* pose a serious threat to Things As They Are. By demanding a *public* world in which to hold hands, raise kids, raise hell, and breathe freely — and not simply a closet in which to exercise our "right to privacy" — we are insisting on a new world. Family, Church, and State are presently organized *against* us: we challenge and change such institutions by living free lives, by organizing, by fighting back. Socialists should not deprive slaves of their slavishness if they fear living without it; but we aim to demonstrate that socialism is both more pleasurable and useful than patriarchy and capitalism.

In loving struggle,  
Scott Tucker  
Philadelphia Lavender Left  
Philadelphia, PA

## our safety

Dear Brothers and Sisters:

Until recently, walking through Back Bay and the South End late at night was a refreshing experience following a long day at work. Many of my closest friends reside there and I enjoy visiting them frequently. In the future, I will never walk those streets alone.

Recent violence against innocent gay men in that area is deplorable and should be given particular attention. In 1933, relatives of mine were unjustly persecuted and sent to prison camps to their deaths. In 1980, in a land where freedom and equality are thought to exist, I will not allow myself to be sheltered in silence and watch my people be bludgeoned to death in the streets by feral beings whose only goal is to punish those who lead a different lifestyle.

And so, during a season in which our awareness of the millions who we could not save is heightened, let us give some consideration to those we can protect. In an effort to do my part, I have convinced the Gay Health Services Division of the Fenway Community Health Center to provide medical assistance to the most recent victim at no charge. It's our way of saying we are very concerned; unfortunately our concern aids only the product of these acts, but does not address its source.

In struggle for positive growth and health care,  
Jay A. Tramontozzi  
Fenway Community Health Center  
Boston, MA

## supposed news

Dear *GCN*,

On page 2 of your March 29, 1980 issue, you carried a supposed news item about "a new support group for gay men and their friends — BWMT (Black and White Men Together)" out of San Francisco that "publishes a newsletter, is non-profit oriented, and has members from throughout the country and Canada."

I think someone has put you (and me) on. For I wrote to the address given, and received in reply only a form questionnaire, herewith enclosed. Reading this, I gather that there is NO organization, NO newsletter, NO nationwide membership, only some guy — unnamed (there is no name of officers, etc. given on the questionnaire) — who is apparently taking some sort of survey.

For those of us — black and/or white — who are genuinely interested in getting together with each other, this seems to me very shoddy, and I'm sorry that you gave it prominence and attention.

I am white, and like to enjoy the pleasure of being with black dudes, and it seems a great pity instead to receive one more questionnaire from somebody making just another survey. It's rather like listening to those numbskulls Carter, Kennedy, Bush, Reagan *et al* telling what they "promise" to do for our country — all hogwash. Ugh.

Sincerely,  
Herbie French  
New York, NY

## fundamentally

Dear *GCN*,

Congratulations on another thought-provoking edition of the *GCN*. Since reading it the article on the planned march of the fundamentalist groups and their "Family Protection Act" has had me worried and thinking.

Last September at a social event here in Milford our local state representative Sal Cimino spent about 20 minutes explaining to me why he voted no on the gay rights bill at our State House. His reason was because the bill was amended to exclude teachers and policemen from job discrimination suits. It made sense to me. If the equal-rights bill wasn't for everyone then it wasn't right for anyone. It made sense to me, that is, until I learned that the amendment was tacked on an otherwise good bill so that these homophobic legislators would have an out — a legitimate reason to vote NO. This though brings me to the "Family Protection Act" mentioned in last week's paper (see *GCN* Vol. 7, No. 31).

Why don't we (*GCN*, NGTF, GRNL) start a drive to amend the "Family Protection Act" with something that definitely would have an effect to protect the family: Taxation of church-owned property?

Why don't these religious fanatics, who want to be so political, pay property taxes? They get as much, if not more, police and fire protection as the rest of us property owners but they don't have to pay for it. I thought this country was built on the *separation* of church and state *not* on the *cooperation* of church and state to oppress.

What about Rev. Moon? Does his organization pay taxes on the fishing fleet and canning factory in Gloucester? He's putting other fishermen out of business who do.

The time has come in our country to *really* separate church and state. Tax some of the biggest corporations in the world and see if there isn't a little more to go around for the rest of us.

If the fundamentalists want to be so political then let them pay their way like the rest of us.

Sincerely . . . in the struggle,  
David L. Atkinson  
Milford, MA

## paul goodman

Dear *GCN*,

I open the newest issue (see *GCN* Vol. 7, No. 28), Feb. 9, 1980 and immediately found Andrea Loewenstein misrepresenting Paul Goodman in her piece on James Baldwin and his critics. The lying is petty, the misrepresentation gross and defaming.

She writes that Goodman "never uses the word 'homosexual' in his review" of Baldwin's *Another Country*. I quote the opening paragraph's second and last sentence and the first three sentences of the second paragraph as they are reprinted in Goodman's book *The Society I Live in is Mine* (New York; Horizon Press, 1962), p. 164:

. . . There is a modern triad of objects of prejudice who internalize the prejudice: Jews, homosexuals and Negroes.

In *Another Country*, James Baldwin studies the homosexuals and Negroes, often in parallel scenes. His plotting urges toward the breakdown of the barriers and the recovery of common humanity in love, a love that, in this book, invariably climaxes in sexual bouts. These are told frankly and pretty well, the homosexual ones somewhat better because they are less hectic and abrupt. I count three uses of the word "homosexual" in four consecutive sentences. Or does the plural of the nominal form not count?— superfluous, anyway, since Loewenstein alleges Goodman never uses the word, and there it is in what is the fifth sentence of the review, which she has evidently read none too closely.

I deduce her slovenly reading further from the statement that "he [Goodman] censures Baldwin's characters on political grounds. 'Love does not lead to community, procreation, productive collaboration, character change, or even personal security'." Only some of these lost consequences of love for which Goodman allegedly "censures Baldwin's characters" are, on the face of things, political. Besides, and what is more important, Loewenstein's quotation of Goodman that appears to stand on its own is actually part of a longer, complex sentence that in its entirety shows that Goodman was not criticizing Baldwin's characters but the vacuity of the world those characters inhabit. I quote the sentence fully:

Unfortunately the persons of *Another Country* exist in a kind of vacuum: they do not have enough world to grow in, so love does not lead to community, procreation, productive collaboration, character change or even personal security.

Two sentences later, Goodman regrets that this vacuous world, that supports neither love nor the emotions, in this case jealousy, that love engenders, robs them of the possibilities to gain "insight, liberation or useful grief" from their love and jealousy experiences. Goodman is censuring not the characters but the world in which they exist, which he later in the review recognizes as very much the real world for all too many people:

This is not much reality with which to reconstruct the dense world of a serious novel. There is no doubt that this tenuous kind of involvement [of Baldwin's characters due to their lack of meaningful work] is in fact the daily experience of millions of people in our society, and they ought to have their Homer.

Not content with downright lies and willful misquotation, Loewenstein implies that Goodman was a closeted type who "was to declare himself bisexual in print a few years later." Well, yes, Goodman published "Memoirs of an Ancient Activist" in *WIN* Magazine, Nov. 15, 1969, but there he stressed primarily his homosexuality, and meanwhile, one year after writing the review of *Another Country*, he published a novel that, as I've stated, was both homosexually and autobiographically frank. And he had been writing and, infrequently, it is true, publishing poems and stories that are very open about his homosexuality (and his heterosexuality, too, to be sure) for some 25 years before Baldwin's book was published. To my knowledge, Baldwin has come nowhere so near to coming out in print as Goodman had done ever since his career began.

Goodman was, as another matter of fact, hardly giggling in his praise of Baldwin as a writer. The last paragraph of his review reads:

I am judging by a high standard, but otherwise why bother? In the nature of the case, more serious books get more serious criticism; my guess is that *Another Country* has more substance than most books that receive highly respectful reviews. It is mediocre. It is unworthy of its author's lovely abilities. Given his awareness (which he cannot escape), he must write something more poetic and surprising.

It is pathetic that Loewenstein feels so devoted to showing Baldwin as a victim that she feels she must misquote and misrepresent one of the great American writers of the 20th Century, probably the only one who was also an unashamedly, risk-takingly homosexual man.

For gay justice, truth, and decency,  
Ray Olson  
St. Paul, MN

Andrea Loewenstein responds:

I apologize for the oversight in my review which Ray Olson points out, and thank him for bringing it to my attention. I did finish Goodman's article before writing about it, which is apparently more than Olson bothered to do with mine. Let us hope that James Baldwin has many readers who will give him the same kind of support that Olson offers Goodman. What more could an author want. . . .

## our choice

Dear *GCN*,

Recently, someone I met in a bar and spent the night with told me while we stretched out in bed after sex that he would not go if drafted this time unless we got attacked, like at Pearl Harbor. It made me think about what just might be the triggering factor that could lead us into an act of monumental destruction and then to consider just what it means to be attacked. I had just seen the TV serial on Pearl Harbor that began with a special two-hour movie and I had thought while watching it that it was as though the television people were preparing us for war. And then I thought that what happened at Three Mile Island was really "being attacked." And of course if an explosive accident ever occurs at a nuclear power plant we will certainly know we are being attacked only this time the enemy won't be a foreign power — it will be the forces that gave us nuclear energy and the forces that saw to it that we kept nuclear power. It will be the forces of capital and the government supporting capital and the people who are unwilling to recognize the monster we have created. This thinking led me to ask myself about how to fight back such an attack upon us and to further think about what the draft was all about. As someone actively engaged in planning a conference this Memorial Day weekend for lesbian and gay male feminist socialists I'd like to share my thoughts on this subject.

"No draft," "No registration," and "No cold war" are slogans being stressed this month as Congress and the country debate what steps we will take during this period of economic insecurity and social upheaval. Clearly while being faced with critical needs, such as energy conservation and safety and full employment, our political and economic options without radical social change are limited. It is not surprising that in this period of great frustration reactionary forces, such as the Klan and cold warriors, are providing propaganda that blames minority groups, women and other countries for our problems. Our problems, however, are of our own making. We have created time bombs in building nuclear power plants. We have created built-in massive unemployment by allowing a small minority of people to decide what goods will be produced, when and by whom, without regard to human needs being met but primarily with regard to the profit margin such activity will generate. It is no wonder, given the anarchy of our productive planning and the disregard for human life and the environment, that we are in trouble. However, it is not a hopeless situation because we do — collectively — have the power to change the basis of our property and power relations and to alter the priorities that affect our lives.

As forces in this country attempt to push us into a war and exploit the differences amongst us based upon such factors as race, sex and sexual orientation; we can come together to resist: the draft, domestic repression, racism, sexism, homophobia, redbaiting, union busting, runaway shops and war. We can demand full employment, peace, the shutdown of nuclear power plants, the transfer of funds from military spending to support for social services. We can join and help build alternative political organizations committed to socialism, democracy and peace. We can call for environmental protection standards, energy conservation and safety standards and occupational health and safety standards to be enforced as well as affirmative action programs for minorities and women. We can demand a 30 hour work week without reduction in pay to create new jobs and provide workers with more free time. We can demand universal child care, the socialization of reproductive and child rearing functions, the socialization of most housework and a radical program to improve nutritional standards for the food we produce, distribute and consume.

All these things would bring about improvement in our lives without war and without dependence upon profit as the motivating force upon which decisions are based. I suggest these as an alternative program for combatting the social and economic inequalities and contradictions with us as we hover close to depression and war. As a gay man interested in seeing lesbian and gay liberation spread to benefit millions of people throughout the world I believe such a program coupled with resistance on a mass scale to militarism, imperialism, domestic repression, right wing propaganda, war *and cynicism* are necessary if we are to enter the next century as a human race. As Rosa Luxemburg said, "In this hour socialism is the only salvation. The words of the Communist Manifesto flow like a memento above the crumbling bastions of capitalist society: socialism or barbarism!" And, of course, *the choice is ours!!*

Joe Stewart  
Baltimore, MD

## nicaragua

Dear *GCN*,

Thank you for running the article on Nicaragua. The following corrections should be noted: Sandino was assassinated in 1934, not 1956, and Somoza is currently in Paraguay, not Miami.

Sincerely,  
Linda Graham  
San Francisco, CA



# Gargiulo's Grand Jury: Much Heat,

Continued from page 3

with solving the murder of a gay hustler that took place two years ago. This is the first time in my memory that law enforcement agencies are biting at the bit to solve a heretofore mysterious murder of a gay man. Locally, police have been preoccupied dragging suspected homosexuals out of the Boston Library tea-room, busting orgiasts in the Fenway in the wee hours, threatening cruisers with arrest over at the bird sanctuary, pestering Combat Zone peep show viewers, and harassing gay bars for allegedly serving forbidden spirits to

teens. Typical of police attitudes toward gays is the one (who beat up drag queens) quoted by Brill: "Queers don't have a right to live."

Instantly, with Barbre's death, The Law becomes our friend and protector. Pardon me if I smell something phony. I think that one reason police are pursuing Barbre's murder so relentlessly is because there exists a script — the Mitchell-Brill-Lowell Police scenario — which could implicate other gay men, Roger Spear for starters, and that would serve their needs just fine. Why not nail a faggot for some hustler's death?

This is neat, makes sense to straights, and provides a final curtain for the last aria.

I would remind you that similar thinking was at work in New Orleans in 1967 when D.A. Jim Garrison indicted gay businessman Clay Shaw in a "conspiracy" to kill JFK. As the trial judge and members of the D.A.'s staff later admitted, Garrison hoped to "solve" the JFK snuff by dragnetting the local gay scene. It didn't work. Shaw (after waiting two years to come to trial) was acquitted in minutes. But it ruined him and he spent the remaining few years of his life speaking in public about the abuse of power and how such an injustice as he suffered could really happen to anyone, once targeted by an ambitious and unscrupulous D.A.

Middlesex's concern is surely not a Presidential assassination, only a hustler's death, but Marx informs (and I paraphrase) that history happens twice: the first as melodrama, the second as sick joke. But the matter of grand jury abuse is a serious concern to gay people. In the Nixon-police obsession with finding Susan Saxe and Kathy Powers, Jill Raymond and other women found themselves politically-manipulated grand juries.

For those who insist that police should do competent work in gay deaths, I suggest they demand an investigation into why there was such shoddy police work in the death of brother Brill, instead of glibly chalking it up to part of "the conspiracy," so favored by cops. A reporter from the straight press told me that everybody involved in this matter he spoke to assumed Brill had been murdered. The implication was all believed Spear the malefactor, not police, as I think possible. And I should note that gay and lesbian activists outside of Boston, to the extent they have followed this at all, have no idea what is true about Brill's death and this Barbre investigation.

**Who Is Eddie Kopacz And What Is He Saying?** Hearst writer Paul Corsetti has reported that Kopacz admitted, in exclusive interviews given Corsetti, that he was an accomplice in Barbre's murder,

though not the trigger-man. He helped dump the body and was later paid hush money. If true, this is hot-stuff. (A Pulitzer?) These interviews were given while Kopacz was still in a Florida jail.

How Corsetti arranged to interview this possible suspect raises a few questions. Reporters are not, as a rule, given access to a state's *only* material witness in a homicide case. I suspect Corsetti had assistance from police or from a District Attorney's office in getting these interviews (there were at least two). Of course, since these were telephone interviews, how could Corsetti be certain he was chatting with Kopacz? What if he was set up? Corsetti has indicated his phone calls to K. were recorded (Mitchell has a recording device) but Gargiulo has made no move to obtain these tapes, if they still exist.

What reasons are there for Kopacz to tell the truth? Do they outweigh the benefits of his lying? Or going along with police-suggested stories?

The Mitchell-Corsetti scenario is weakest when, assuming involvement by Spear and Davis, it tries to establish motive. Mitchell and Brill have both told me, in months past, that there was the possibility that Barbre was blackmailing Spear. Sounds good, until you examine it. Blackmail Spear *on what?* His sexual activity? Spear was already in the headlines under indictment for sex with a minor. He's hardly a closet case. Spear has given interviews to the Boston *Globe* in which he said his lifestyle was an open book. So what is this alleged blackmail about? Porno? Guns? Drugs? Blackmail makes no sense here.

Anyway, if blackmail caused Barbre's death, then the gay popular support *would*, I think, be in favor of the murderer, since, as far as gay history goes, blackmailers are leeches we must expel. Neither Spear nor Davis is a stupid man. To allege that both would engage in murder — with a kid felon for witness — only two months after *both* were headlined in the *Globe* and Hearst papers as "child rapists" in the Garrett Byrne "Sex-Ring" stretches credulity to the point of insult.

Is Kopacz telling a different story now that he's back in Massachusetts? Or is he refusing to talk at all? His last attorney, Tom Reilly, asked to be relieved of representing Kopacz, citing irreconcilable differences. This is when Joe Balliro stepped in.

Why does Mr. Balliro, who surely does not lack prospective — and high paying — clients, suddenly appear on the scene to assist B & E Eddie? Will F. Lec Bailey move in next? What exactly is going on here with all these first-rate attorneys? One lawyer, who had worked as a prosecutor, told me there's no way he'd base a case on the sole testimony of Kopacz.



Photo by Jerry Berndt

David Brill

He said he'd want other material witnesses and lots of circumstantial evidence. In other words, he thought Kopacz was not a credible witness. Has Gargiulo painted himself into a corner by pretending K is?

**Paul Corsetti's Role:** I have visions of Corsetti, Mitchell and Brill, like the three witches in *Macbeth*, cackling and having a gay old time as they stir up trouble in their cauldron: "Eye of bat..." etc. Now Corsetti is playing a dif-

## Windows Condemned

Continued from page 1

"It is important that the council is again out front on the issue of violence in our community," commented Robin MacCormack, Mayor Kevin White's liaison to the gay community. "I am grateful to Councillor Sansone for proposing and steering this through the council."

"I'm delighted" (about the resolution), said Rep. Barney Frank. "One, because they passed a similar resolution about *Cruising* (see *GCN* Vol. 7, No. 30), and it's important for sexual equality; and two, because it's a further sign of increasing sensitivity to gay concerns on the part of the council. We're still not all the way there yet, but I'm glad that they've taken the step of telling the exploiters they can't exploit any more."

Michelle Turek, of Woman Against Violence Against Women (WAVAW) expressed to *GCN* her dissatisfaction with the Council's move. "Boston already has an image of being very prudish and I wonder how it will look when people in other cities start hearing that Boston has come out and recommended that this kind of film not be shown."

"I think it is almost laughable that they are concerned about *Windows*. It is clear they are reacting to this because there has been so much pressure from the women's community. It is very hypocritical of them (the Council) to be so concerned about *Windows* when they aren't doing anything at all about all the stuff that is sitting around in the combat zone, and has been for years."

Paula Ettelbrick, also of WAVAW, told *GCN* she felt the City Council did not specifically mention lesbianism in the resolution because "they are afraid of it. This resolution doesn't show a real understanding of this movie. They talked about violence (in the resolution), which is fine, but that is what everybody in the women's movement that have been protesting this already have been saying — they (the Council) know the movie is violent just from hearsay. They know the movie is about an 'alternative lifestyle,' but as far as any in-depth understanding, they don't have it."

"First of all this movie is part of a backlash against the women's movement, it is telling a big gross lie, telling a male fantasy, it is not at all telling how women view their own sexuality and themselves. The Council resolution doesn't really acknowledge this."

Turek echoed Ettelbrick's comments on the lack of any direct mention of lesbianism. "I think they (the Council) are trying to be very tactful, and not wanting to offend anybody. They want to react to the pressure from the women's community but they don't want to come out endorsing lesbianism either."

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*Melly DeVuyser*

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# Little Light

ferent role, more Jimmy Stewart in First Amendment Hero, risking jail to protect his professional sources. The mantle he wears must surely be slightly over-sized and awfully heavy.

The Hearst press in this town has demonstrated, time and again, its hostility to the interests of gay citizens. They have baited, exploited and smeared gays. All in hopes of selling their rags. Many people in this town (myself included) eagerly await that paper's collapse. Till that time, we must put up with Hearst's distortions.

Corsetti's line about protecting reporters' privileges rings disingenuous. He has benefitted all along from his close working relationships with cops and District Attorneys. Just last weekend, Corsetti was riding around town with Norfolk County D.A. Delahunt when their car was set upon by thugs and their windows smashed (a strange story). Another account describes Corsetti as a drinking companion of Ed Gargiulo. Well, it's a small town.

Mitchell and Brill's efforts, much of which came from police tips, were also available to Corsetti. Paul Corsetti has said that he must protect his First Amendment privileges so that news reporters do not wind up as investigative arms for law enforcers. These are certainly crocodile tears. Yellow press, First Amendment protections or not, keeps its color, and those who feed it share its stain.

Since Corsetti has refused to tell Middlesex grand jurors about his conversations with Kopacz, the investigation has been shifted to the back burner by D.A. Droney until the "issue" of Corsetti's protections, if any, is settled by the Mass. Supreme Judicial Court. What I wonder is: why is Gargiulo making such a fuss over Corsetti's testimony? Could it be his highly-publicized probe is melting away, just like the Wicked Witch?

Let's assume Kopacz is not talking, or is suddenly telling a different story. Then Gargiulo needs Corsetti's corroboration that Kopacz in fact, at one time, implicated himself. Police from

Lowell, who I suspect assisted Corsetti and/or Mitchell in chatting with imprisoned Kopacz, should be able to confirm K's story too. Unless, as I've heard, the Lowell cop forgot to write up a report after his talks with Kopacz. Maybe Gargiulo has a weak hand and is bluffing.

**The Straight-Gay Gap:** It sometimes happens that, when gay people work with officials (elected reps, cops, D.A.s, even press), we delude ourselves into thinking we are accepted. We are not. It is far healthier, and more realistic, to understand how deeply hated and feared gay people are. Many police and state officials would endorse (and perhaps commit) our murder. Dan White was not a Lone Nut. Why any gay person in his right mind would actively work with police — or their agents in the gay community — is beyond comprehension. But it has happened.

Why Brill and Mitchell thought they could solve the Barbre murder is a puzzle for which I have no solution. I never thought the Barbre death was "a gay murder," as it is now designated. Anyone who works with gay men in prison, and especially those (rare as they are) who have killed somebody, and anyone familiar with how violence works in our community, knows that "a gay murder" does not work in a scenario like Barbre's: kidnapping late at night, ropes, and a shotgun blast in the face.

I think it's important to recall that at the time that Lowell Police got Kopacz in their clutches (December, 1978) was the time when it first became whispered that K. had implicated Spear and Davis. Curiously, this was two weeks after the John Gacy mass murder had made news. Daily, bodies were being dragged out from under Gacy's house and garage. Police are not that clever. They take cues from the popular media. Why not depict Spear as another Gacy?

The rumor-mill snapped into action. Not only was Spear linked to Barbre's murder, but, according to Corsetti, Brill was probing other alleged mysterious and perhaps murderous disappearances of gay youth. Unlike with Gacy,

local investigators had no bodies (other than Barbre's) and no names of missing boys. Not to worry. They pressed on. Mitchell told me he paid Brill \$100 a week during most of 1979 (Brill earned \$25 a week as a writer for GCN — the only paid non-editorial writer on the paper) to continue his investigations which would tighten the noose around Spear's neck.

Corsetti's own reporting after Brill's death continued to fuel the rumors that painted Spear, known as "The Suspect," as a Gacy-clone.

Spear is hardly the kind of man to take all this lying down. He loves intrigue as much as do those who are out to get him. And it makes for an odd situation. Thanks to Brill's rumor-mongering, police lies, and Corsetti's articles everyone in the gay community *just absolutely knew* that Spear was up to his ears in no good. Or so we all heard tell. Tel-A-Graph. Tel-A-Phone. Tel-A-Quean.

Spear has given interviews to the *Globe*. That paper, in fact, has a big spread coming out this weekend on Spear and the whole Middlesex investigation. In public media, Spear *has fully denied any complicity in crimes he has yet to be officially charged with!* What is going on here? Pearls before swine, and victims before crimes? This is certainly, all senses included, a queer affair.

**What Do Straight People Think? I**

## Clearance Denied

Continued from page 1  
put the company first" and that although he had come out he was not a gay activist. "And yet my security clearance was removed and I was demoted and humiliated, given time off without pay, and then further demoted to part-time work," he said. "All of this when I had done nothing wrong."

Among others, the suit names as defendants the Department of Defense, the Department of the Army, Secretary of the Army Clifford Alexander and Secretary of Defense Harold Brown.

suppose straight people lie as much a gay people do. But I think the lies of gay people are far more imaginative and far more interesting. Lying is so deeply built in as part of the gay subculture. After my years working with gay people (from the loonies, to the poets, to the gilded respectables) I have developed a pretty good sensor for gay crapola when it's being dished out. This kind of sensor I suspect ordinary straights, no matter how bright, lack. And I also suspect part of the foundation to this grand jury probe is a lot of police hyperbole embroidered with pro-police gays' fancifulness. I do not know the "sexual preference" — as we say nowadays — of Eddie Kopacz, but he seems to fall into this web nicely, perhaps for his own, diverse, reasons.

To my view, the Middlesex grand jury and Mr. Gargiulo are still in Square One. They have a homicide on their hands, now 26 months old. I, honestly, would like to know who killed Dale Barbre and why.

The Commonwealth also has in

## Story of O

Continued from page 1

books, men's liberation and parenting books as well as books on bisexuality, transvestism, pedophilia and S & M — in addition to art, psychology, nutrition, health and occasional cook books," said Olshan.

"The lesbian S & M group that put out *What Color Is Your Handkerchief?*, which we also carry, refers to this book and considers it worthwhile reading."

Belloumini believes the issue of S & M got in the way of the discussion WAVAW wanted to initiate. "We wanted to focus on violence in society. You can't separate woman-hatred from S & M."

"It is upsetting to walk into the bookstore and see a lot of objectification — not just female, but also male," she continued.

WAVAW was disappointed at some of the community's reactions. "People did not see it in terms of a political discussion, but instead saw it as prudery on WAVAW's part. We feel like we've been trivialized," said Bel-

loumini. "But on the whole we're glad we did it. It started some kind of discussion about pornography and violence against women. We will continue our major work, which includes a slide show and community outreach and discussion."

Coming from this experience, Olshan feels the need for "dialogue — for definitions of our different kinds of sexuality. There are not enough open forums to discuss ideas and realities. There are not enough intelligent theoreticians presenting all the facets of the issues."

"It is a hard goal, putting together in one place books and magazines of interest to both communities. But I think it's a good exposure — good consciousness-raising," Olshan said. "There are real differences in values between the gay and women's communities. But we end up picking at each other rather than going into the patriarchal societal enemy — our common enemy."

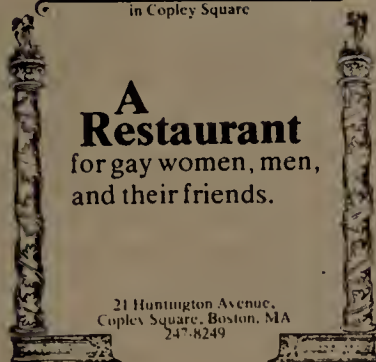


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# Give Me That Ol' Lesbianism!

*By Cindy Rizzo*

Maxine Feldman has been entertaining lesbians and gay men for over a decade. She recorded the first example of what we now refer to as "women's music" in 1971. The single, "Angry Athis" (Athis was one of Sappho's lovers) has become a permanent part of Feldman's repertoire. However, it has only been within the past year or so that Feldman has received her long overdue share of recognition and appreciation. With the 1979 release of her debut album, *Closet Sale*, Maxine Feldman can take her rightful place with the foremothers of the women's music industry.

**CR: Everytime there's a blurb written about you or when people introduce you at a concert, they mention two things. One, that you were thrown out of Emerson College for being a dyke and two, that you were taken off the coffee house circuit in Boston because you "brought around the wrong crowd." Could you fill us in on those two incidents?**

MF: I was your usual screwed up, coming out mess. You know how they would have fire drills in dormitories? Well, I was in a room with another woman during a fire drill. So they told me that I had to leave school because I had probably corrupted her. They said I could return after I had psychiatric help for a year, but I didn't feel sick.

An interesting thing happened in my dormitory experience there. I had always known in my heart of hearts that I had been a dyke, a queer. But all of a sudden, rumors started flying in the dormitory that I was a lesbian. People started to avoid me. This was 1962. [My experience] has a lot to do with why I do what I do and what I have done.

During Christmas time in the dorms, I don't know if it holds true for other schools, we put everyone's name in a hat. It was called Secret Santa. You'd do nice things for the person [whose name you drew]: I had someone's name and obviously someone had mine. But nothing had happened in my room except for the very last day. There was this note on my bed. It said, "Go to the drawer, perhaps you'll find more." You know, that kind of thing. So I looked in the drawer and there was another note, which said, "Go to the phone booth in the hallway." Then there was another note. That led to another room, where there was a note attached underneath the bed that led me to another room. Finally it led me to the bathroom medicine cabinet. I opened it up and there was a banana inside with a note on it which said, "I'm sure, as a dyke, you'd know what to do with this."

Now, I had not even yet slept with another woman (if one wants to look at lesbianism as purely sexual. Certainly in my head I had been with a million women. I had crushes since I was three.) I can't even say how I felt about that. When people talk about closets . . . I never even felt like I had a closet to decorate. My door never had hinges. The door was never really built.

Then, at Emerson, things just progressed from bad to worse. I went to a teacher there who I knew was a dyke to talk to her about my feelings. I was just so screwed up. She sent me to the school psychologist. I ran into her years later and I asked her why she did that. She was afraid of losing her job. I understood that, but I refused to accept that as an answer. It was not for me.

At that point I was playing on the coffee house circuit in Boston and I did have fairies and dykes in my audience. A goodly percent of the conversation was "camp," when that word to the straight population still meant a place you sent your kids to in the summer. It was still our secret language. So I could always do double talk from the stage. It would have my gay audience hysterical. I would also sing songs, before I was writing them myself, like "Silver Dagger," "Oh Beware Engineer." There was one line from a song that went: "I'll not marry in the fall/or come next spring/I'm going to marry that pretty little girl who wears that gay gold ring." I never changed the gender of the songs because none of them are written to men. I never did the "Monday Morning Pronouns" thing.

So I got thrown off the coffee house circuit for bringing along the wrong crowd. I also wouldn't sleep with the radio guy. So he went around to all the coffee houses and said, "Don't hire Maxine because she brings around the wrong crowd."

He went up to a coffee house in the North End that

I was playing at and the manager said, "Maxine already told me, now get out of here." But, by then the image of who I was was already fixed. This was 1963-1964.

I was terribly confused about not being able to perform, wanting to perform, and feeling totally at a point of being incapable of doing anything. I really didn't know what I wanted to do with my life because the one thing I really did want to do was perform. So I got a lot of dead end jobs and set up a lot of failure situations. Finally I left this coast and went out to California.

Before I left here, one of the greatest influences on me was that every time I went to a bar it was Mafia controlled, you had to pay at the door. At straight bars, you didn't have to pay. Now things have certainly changed, but then you always had these strong types at the door taking your money.

I remember when Sporters wanted to keep women out, when Bob White was running it. There was some old law on the books that women had to wear skirts to go to a bar. Now you tell a bunch of dykes that they have to wear skirts to go to a bar. For a while, we put up with it. There was no other place we could go except for this other, very tough, bar. We didn't feel comfortable there. I didn't feel safe there, with beer bottles being broken and people being punched. It wasn't my idea of a good time. So what happened was, 15 other women got together and we all wore the dyke outfit of the sixties, which was topsiders or weejun loafers, cordoroy pants, oxford cloth shirts, either a seersucker or a madras jacket, a pinky ring and a Dunhill lighter. And we all wore a skirt over our heads, sort of like a nun thing. Well, Bob White laughed so hard, he let us in. That was the beginning of a little consciousness for me.

Anyway, I went out to California. I paid one dollar too many to go into what I call a sleazy bar. But the sleazy bar had a talent night every Wednesday. So I went home and wrote the song, "Angry Athis." And I worked up to it with "Freight Train" and "Don't Think Twice It's Alright," things that I thought people would remember and relate to. What happened was that I threw "Angry Athis" in and the owner of the bar came over to me and said, "You're making the people think and not drink and that's not what gay entertainment's about."

**CR: Was this around the time that you made the record, "Angry Athis"?**

MF: That was in 1971. Robin Tyler, then of Harrison and Tyler, found me in California on my college campus. They came to play there as a feminist comedy team. I had been trying to play in the bars. It was really hard. I was trying to bring a feminist consciousness and a lesbian pride consciousness . . . and let me tell you, there was mucho resistance.

Anyway, Patty and Robin had come to the campus, and they were nervous before going on. So I sang them "Angry Athis." They said, "We're opening at the Ashgrove next week and you're going to play. Do you know any other songs?" So I whipped together another song and I opened for them and we closed with "Angry Athis." For six months we played everywhere — once. To Robin and Patty I'm always very grateful because they were two very encouraging voices.

**CR: So when did the single get made?**

MF: The single got made in 1971. In 1972 it got released.

**CR: How did you feel being the first one to make a feminist, certainly the first to make a lesbian, record?**

MF: Well it didn't sell shit. At the end of that version of "Angry Athis" I didn't say, "No longer afraid of being a lesbian," because a lot of women couldn't say that then. So I sang, "No longer afraid of being who I am." The times were different. I could hardly sell a record with the word "queer" in it.

**CR: Who produced the record?**

MF: Robin Tyler.

**CR: How did you get your act together? The business with the tuxedo, the magic and the humor?**

MF: For a couple of years, I worked very much like a "straight folksinger" type. I was very funny, off the stage. One day, I was playing in California as a soloist for the L.A. Feminist Theater at the Pasadena Art Museum. I went out there to sing "Angry Athis." I didn't think there was much hope then for women's music or lesbian music.

I was on the stage and had a little \$35 guitar. I was up there playing guitar, starting to hit the first couple of chords and the neck and the body separated. I gasped and the audience gasped. Now that was an election year,

so it must have been 1972. So I said, "I just had it confirmed by the headlines today, Nixon's not against lesbians and gay men." And people are looking at me from the audience and saying, "What?" So I said, "Didn't you see the headlines today, Nixon said, 'Stop bombing the dikes'." Well, the first roll of laughter started and I said, "I know, you're going to tell me that this dyke is bombing." Well, the rolls of laughter started. I just said whatever came into my head. I got to a point where I told them that the guitar breaking was not part of the act. I had them clap rhythms with me so that I could sing. That was the first time. I loved when people laughed from whatever I said.

From there, it kept building and building. I was fascinated with magic. I've always been fascinated with it. I've been a closet magician. I tried different things and I also tried to relate them to what our world is. Some are just fun, just to use. I think going to the theater is a magical experience, not only on a literal level but on an emotional level. It's very validating, very warm and fun.



**CR: What about the tux?**

MF: You know, I just saw Jeb's [a lesbian photographer] slide show and it showed me that dykes, given the chance will get into tuxes, tails, morning coats . . . I loved it. I always wanted to wear a white tie and tails. I also have a black velvet caftan that I wear at times just to blow people away. The tux allows me enough pockets to carry things for my magic tricks, my picks and guitar strings. When you figure how much shit I'm carrying around on my body for each show, by the end of the show I've dropped ten pounds.

**CR: What was going on for you in the mid '70s? Did you feel things changing?**

MF: Yeah. I wasn't too sure what I wanted at that point. In '74 I left California to play at Town Hall to play in front of Yoko Ono and a band called Isis as the opening act. It was NOW's Women for Women Series in New York City. I spent a few months in New York City and did a lot of benefits there. You name it, I did a benefit for it. The same thing happened in California. There are hardly any groups that I haven't covered yet in terms of benefits. So I said, "Wait a minute, whoa, what am I doing? I have played 250 times in three or four months and I haven't made one penny." So I took off. I disappeared into western Massachusetts and I hid out for a couple of years. I was still performing on a very small scale. I was working at Alice's Restaurant. Then I got myself a guitar and I came back, in a sense. Things were changing. I went to the [women's music] festival in Champagne-Urbana, I played at the Troubadour in L.A. I hit the cities all across the country.

**CR: Did you ever perceive a reluctance on the part of the women's community or the lesbian community to accept humor as a form of entertainment?**

MF: Yes. I still see a lot of resistance, but the walls are coming down. I think it's a matter of trust. I know that I would never say anything that would make any one of my sisters uncomfortable—a little bit nudgy perhaps. We might not always agree on something, but in terms



of what my comedy is, it's something that will make my sisters feel good. We can laugh at foibles that are universal. But it takes time for a community to start to laugh.

**CR: Recently, Galaxia Records, a local Boston record company, produced your first album, *Closet Sale*. How, after 10 years of performing, did that feel?**

MF: It had been a 10 year dream. A fantasy. I was happy to get it done. I didn't have the money to do it myself.

**CR: Were you approached by Galaxia?**

MF: Yes. I was approached, which made it nice too.

I had been so excited about the process. First you get the musicians together and you're rehearsing. Then you're in the studio and you're going track by track by track and mixing. Then you get a test pressing in a little white piece of paper. And you listen to it. There might be a skip or something and then you have to wait for the next test pressing. And finally you accept it. And then all of a sudden the records arrive and there's your album. My greatest thrill was taking the shrink wrap off. I looked and said, "Oh, that's me. Oh. Oh. Oh." I was jumping up and down. I opened it up and I looked at the front and I looked at the back of the album cover. Then I started to check spelling. Then I put it on. I really couldn't listen to it because there were other people around. So finally everyone left me alone. And I played it and I played it and I played it to see if I really liked it or was I convincing myself that I liked it.

**CR: Did you like it?**

MF: Yes. There were things that I had wanted on it that we didn't have the room for, but I felt that when time passes this album will never be an embarrassment to me. I think we all gave it our best shot. I liked working with the people, the musicians.

**CR: Do you like being on the road touring?**

MF: I love being on the road. It gives me an opportunity to meet so many more women. The people I have met have been wonderful to me. It's been exhausting though. You are working, so it's tiring. People have certain expectations. You get off a plane and you're tired of flying. You have to perform that night and need all your energy. So you can't be surrounded with 20 people at dinner. It's not a matter of being a snob. It's practical.

After the concert, I sometimes get invited to a party. You have to circulate. Because if you sit in the corner, they'll say, "What's a matter with her? She's a snob." But they forget that they all know each other. You don't know a single soul in that room. Especially me. I'm a solo performer. I have no side musicians or others to talk to. People have to realize that I'm just as timid as they are.

**CR: One of the things I like most about you is that you are so openly lesbian. Your concerts are a celebration of our identities as lesbians. The first thing out of your mouth is "Give me that old lesbianism!"**

MF: I'm so glad you said that because it's always been my feeling. It's also worked against me. I'm not a "safe" performer. I don't look like the girl next door. When I'm up there people love me. Straight, lesbian, gay. Because I'm telling them the truth as I perceive it in a universal tongue. I'm also carrying on the oral tradition of a storyteller. I don't hide anything. I think sometimes even lesbians get very uncomfortable with the really out front thing. I often wonder, perhaps I'm wrong, but I wonder if somewhere deep down they wish that I wasn't quite so blatant or quite so bold. Couldn't she be a little thinner? Couldn't she be a little less Jewish? The excitement for me is when I go up in front of an audience that might not be totally receptive to me and that first moment of truth occurs when the words start to come out and I demand that they sing and say the word with me.

**CR: What happened to you at the 1977 International Women's Year Conference in Houston? I heard that your life was threatened by the Ku Klux Klan and you needed Secret Service protection?**

MF: Yes. I didn't realize that I had a fan club. I got to Houston and before I went out to perform, the stage manager came up to me and said, "Maxine, I'd like you to meet these people. They are Secret Service agents." There were men and women. I looked at them and they looked at me. They were black belts in karate, packing pistols. I asked, "What's going on?" At first I thought that I was going to be arrested. My first response was "I'm a criminal!" But *they* were protecting *me*. There were wall-to-wall Houston police around the auditorium. The stage manager finally told me that there were three to five hundred Klan members who had infiltrated my audience. She said perhaps I should think seriously about not going out there. I said, "Nah." She said

maybe I shouldn't walk around a lot. I said, "No." Meanwhile, in my heart I said, "I can't believe this." I kind of put my fear aside, foolishly. Probably the other half of me was saying, "Oh how dramatic to be shot down on the stage." How sick. I'm sure I entertained that fantasy. I went out there and I welcomed the Klan. I said, "I understand there's Klan here. I hope you're using Vera sheets or something like that because white is so basically boring. If you've brought your sheets would you please bring them up to the stage because I need some for my bed." Then I went on and did my schtick.

**CR: What did the audience think?**

MF: They laughed. They loved it.

I finished by my act and was ready to go out and all of a sudden I was taken out in a flying wedge to the side. They were with me the rest of the time I was in Houston. No incident occurred. It was very interesting to be protected for the first time.

Had I seen the posters outside the building of those who couldn't get in that said, "Kill all Kikes, Dykes, Commies and Abortionists," I might have been very nervous. But I didn't see that until after the fact.

The end result of this whole IWY Conference was a wonderful story. A blue haired lady from Austin, Texas came over to me the following day. She said, "I want to talk to you!" And in my mind I said, "Oh shit, here we go again." She said, "You know, I've been working for women's rights for 20 years. I've always thought that you lesbians were ruining things for us." And I thought, "Oh no, here comes Lesbian Speech 101." I'm ready to drag out all my information. All my position papers are rolling in my mind. She said, "And yesterday, when you were singing that song "Amazon," I looked around to my left and my right and there were women standing up. There were a lot of people who weren't, but there were a lot of people who were standing up and singing with you. It just looked so warm that I got up and put my arm around the woman next to me and we started to sing. All of a sudden, I realized that those other people were going to think that I was a lesbian. It was the first time in my life I realized the kind of fear that you must have and that we've perpetrated on you every single day." She said, "You have changed my position tremendously."

That, to me, sums up why I do what I do. I never want anyone to feel alone. I want to act as a bridge. Now we have one more person with us. One more person who will never listen to a queer joke without reacting. It starts from the time of my own rejections. It helps me cover up old wounds.

**CR: One of the things you discuss in your act through your humor is the fact that you're Jewish. I'm sure that some audiences can identify with this more than others. I know for myself, as a Jew, I have a lot of fun with it. Why is it important to you that you make the Jewish part of your identity a**

**part of the act?**

MF: Well, this is a basically Christian country that we live in. We Jews grew up in our ghettos. That's where the word "ghetto" came from. Jews lived in ghettos. There are two groups that people in this country immediately and historically turn against. Blacks and Jews. As you know, the Klan is rising, the Nazi party is rising. It makes me very, very nervous.

I've been including Yiddish in my act for about four years now, slowly but surely. I try to interpret immediately after, but it does lose a lot in the translation. To me, using Yiddish is similar to when my Hispanic sisters sing in Spanish. [It's my own fault] if I'm sitting there in ignorance because I don't know their language, which I'm getting a little bit better at. Also, what I talk about is that Jewish women within the movement have often been the ones to change their names. Not all of them, but many. It's always appeared to me that it's because the "man" has offended people. So I'll always tease and say, "person," but that ends with "son." "Woman?" Then we're dealing with the same problem we began with. My last name is obviously very Jewish. Some one once asked me why I hadn't changed my name. I said to them, "I think perhaps you'd better check your anti-Semitism. Why haven't you asked Meg Christian, Margie Adam, Cris Williamson?" I also try to show off the language because I think it's very beautiful. It's very expressive. It has a beautiful sound to it. It's also a way of saying hello to my other Jewish sisters out there.

A line that I sometimes use in talking about being a Jew, which is also a very painful line, is that I was the only Jew on my block who kept her own nose. I have a million and one sisters who are walking around looking like little pigs . . . They lost gorgeous noses as far as I'm concerned. However, I had bleached my hair blonde. I wanted blue eyes. Because that's what was advertised. I learned not only to hate myself as a woman, but to hate myself as a Jew. I felt a mixture of pride and hate at the same time.

**CR: Do women ever tell you that Judaism is just another patriarchal religion?**

MF: Yes, I get that. I say, "Wait a minute. To me, being brought up Jewish is not a religion. To me, it's a cultural thing. To me, being a Jew means being good to your family, being good to your neighbors, to your friends, to yourself."

During the rainy weekend of the March on Washington for Lesbian and Gay Rights, Maxine slipped on some wet stage steps. Her guitar, a Martin, was fatally damaged. Since then, she has had to use borrowed guitars. If anyone would like to contribute a Martin guitar to Maxine or help her get one, please contact her through Galaxia Records, P.O. Box 212, Woburn, MA 01801.



Susan Fleischmann



## ADVERTISEMENT

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet, 8th edition — (available in Spanish; soon in Japanese)

### THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

#### Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

##### IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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##### Men and Women: In our booklet learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male — the commercially available germicidal preparation (Sanitube®) for use after intercourse to prevent gonorrhea and syphilis.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

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## Random Lust Chapter 2

By Andrea F. Loewenstein  
In Episode One, Jo Burke, a seasoned dyke with a tough exterior but tender though as yet unplumbed heart, is stricken, with the coming of Spring, by an attack of *Random Lust*. She heads for the new bar, 'The Select,' where she sees Vanessa Blume-Smith, a married woman on the point of Coming Out, who is in a wimoon bar for the first time.

As Jo approached her vision, all her best lines seemed to take wing and fly out of her head with the invisible sound of flapping sea-gull wings. A sea-gull, with its independence, its fierce ability to survive, to meld a living out of the scraps and refuse offered up on the tide-inflicted shores of life. A sea-gull — yes, that was Jo's bird.

A young blue-tinged androgyne emerged from behind the bar, and welding a long blue suction-type tube, began to remove the shattered remnants of the glass the wamoon had dropped. "Not bad.

to assure the other that here, at least, she had nothing to fear.

"And I'm Vanessa Blume-Smith," Jo's angel answered, rising as she spoke. "I have to go now, but it's been a real pleasure talking with you, Jo."

"But . . . but . . ." Jo could not let this object of her heart's desires walk out of her life just like that. "Um . . . could I call you, Vanessa?" she asked. Vanessa blushed to the tips of her succulent ears, turning the dusky pink color of a ripe peach ready to be bitten. "I . . . I have no phone" she murmured. "But here!" And quickly she thrust a neatly folded piece of paper into Jo's outthrust hand. Opening it slowly, so as to prolong the delectable moment, Jo read the following words, inscribed in peacock-blue ink, in a near cursive hand. "Vanessa-Blume Smith, 7½ Painted Merry-Go-Round Lane, Lexington."

"I'm Vanessa's husband, Tom Blume-Smith. Was just plain Tom Smith till she did me the honor, now it's Blume-Smith. Sounds a little classier, doesn't it, plus, now people sometimes think I'm Jewish. Which I consider an honor, of course. Won't you come in? I'm right in the middle of the most fascinating book, *Patience and Sara*, are you by any chance familiar with it? They're just a few points I'm fuzzy on, why don't you come right in and elucidate me. Vanessa should be home any minute now."

Wordless, Jo backed slowly to the car and began speeding back to town, ceasing only to deposit the four lavender roses in a yawning garbage can. Letting her '83 red Pumoner have its head, she lost track of all direction as she alternated banging her head against the steering wheel and berating herself out loud.

"Jo Burke, what the f--- is wrong with you! You've got an



huh sweet-cakes?" the androgyne asked them, gesturing to the blue tube. "It's the latest in fixtures, dontcha know. Ya got yer vacuum cleaner right here, yer hair dryer over here, and . . . (she snickered widely, winking lewdly at Jo as she indicated the third button on the tube) "Right here ya got yer good old electric vibrator when the mood hits ya. How's about a little demo?"

"No!" exclaimed Jo, filled with an irresistible need to shelter this delicate creature from the crudities of daily intercourse. "Is this your first time here?" she asked, casually. The woman nodded shyly. "Can you tell?" she asked, in a trembling but well modulated and sensual voice. "No," Jo shrugged. "I'm new here myself. Usually hang out at the Sinners." "The Sinners!" And she gave a small shrill squeal of enjoyment and excitement. "That sounds dangerous. I'm not really much of a bar person myself," she continued. "I have to get up early in the morning to teach . . ." "Oh, so you're a teacher!" crowed Jo in delight. "I thought so." Unbidden the smell of cinnamon filled Jo's nostril as she remembered the soft powder-puff fingers of Mrs. Pianelli, her fifth grade Home Ec. instructor, as she leaned over, placing a soothing hand on the young tomboy's forehead. "Josephine dear, let me help you to be a little lady." she would whisper. And here it all was again — the same huge soft breasts, the same soft angelic wreath of gently curling brown hair. Even the smell of cinnamon was the same!

"But . . . how did you know?" Jo started at the words which lifted her back from her far-gone land of memory. "Uh — I have ways of knowing," she answered, glad of a chance to appear mysterious. "My name's Jo Burke," she added, thrusting out her hand in an open and friendly gesture as if

The following day Jo found her job as a computer hard to concentrate on. Six o'clock discovered her exclaiming, "Oh, what the hell!", wiping computer dust from the well-cut gray flannels which were her habitual costume at work, and heading for Harvard Square's Coppersmitt Florist for four of the lavender roses which could be found nowhere else in the known world. "May your friend enjoy them in good health" beamed the friendly faggot who wrapped them for her, revealing by his careful use of pronouns his own precarious knowledge of their common stance as endangered species in a world all too ready to swallow Their Kind in its all consuming meat grinder.

Seven o'clock found her hovering on the steps of the small wet deck house in Painted Merry-Go-Round Lane. Her bravado almost lost down the drain, she half-hoped that Vanessa would not be home so that she could leave her humble offering meekly on the steps, or protruding from the mailbox's deep, cavern-like interior.

But no. . . Jo heard light steps and caught her breath. The door opened, revealing a slight light male wearing rimless glasses and sporting a fringe of colorless hair, worn Prince-Leonide the Third Style. Jo was taken aback. Was Vanessa by any chance a fag-hag, who had wandered by the merest accident into the wrong kind of gay bar? "I . . . I was looking for Vanessa Blume-Smith," she said doubtfully, holding the roses behind her back, then bringing them out in confusion lest the man think she concealed a gun. "Well, you're in the right place alrighty-oh," the man responded cheerily.

1. Prince Leonide the Third of Lithuania, Scientist-Prince highly acclaimed by his people for his withstanding efforts concerning world harmony, known in particular for invention of the Chronic Vaporiser.

eye like a broken off needle in a pincushion." She let the hard and bitter words ring out in the air. "Only you . . . only you would go cruising in a dyke bar and fall in lust with the only straight woman there! You ought to go on TV! You ought to get a job as a m----f---(ing) seeing eye rabbit!" She noticed then that the car had stopped in its most familiar nighttime resting place — the parking place of The Sinners bar.

As Jo picked her weary way through the throngs of nubile creatures enjoying the spring night and each others sweet lips in front of the bar, she happened to notice her former lover, LaFlora MacGinnis's, car, firmly secured with a bright yellow Denver boot. Jo and LaFlora had made their peace generations ago, but tonight not a flurry of sympathy stirred in Jo's icy heart, as frozen as the kind of popsicle which immediately removes all the skin from the tongue on contact. "That's what you get" she murmured beneath her breath. "Maybe next time you'll pay your parking tickets!"

Except for a cluster of teenagers fist fighting under the pool table, the bar seemed dead tonight. As she strolled through, Jo recognized only four former lovers, excluding, of course, the briefer and more easily forgotten episodes. LaFlora and Fern were playfully engaged in tossing soggy pretzels into one another's mouths, then licking the salt from each other's eager lips. "Like a couple of trained seals," Jo grunted to herself. "Let's hope they have cab money!" Then her head fell forgotten onto her shoulders, and tears prickled in her eyelids, as the word "seals" set off a train of memories. In the old days she had walked with many a woman to visit the seals who swam in such sweet yet captive abandon in front of the aquarium. As the furry lips of the friendly animals had met in wanton abandon, so too had the



lips of her and her companion, as if spurred on by these innocent forces of nature in their very midst.

And now, here she was, doomed to sit alone on a barstool afflicted with Random Lust, watching the antics of others, and half-heartedly reading the latest rush of letters in *Gay Controversy Networks*, the local gay paper. Luba Lyeover, the famed defected Brussian gymnast had written to protest the latest rash of M & M articles in the paper. "From the far reaches of my banishment I call like a lone wolf to protest this new indignity," she had written.

"New, huh," Jo uttered dourly. "I've been in this damn community too long. Time to move to San Francisco!" For she remembered the M & M articles of last year, the year before, the year before that . . . They seemed to trail behind her in an endless strip of whip, chain, candy wrappers, and letters of protest.

Desiree, one of the bartenders, passed holding one flailing teenager in each palm. She patted each one comfortingly, then dropped them outside the door. There was a brief commotion as a couple of drunken men tried to enter and were expelled by Cindy, another of the bartenders, whose small stature did not prevent her voice, hard as nails, redolent of all the small towns in the Midwest, West, Northeast, and Southern states, from ejecting the whimpering intruders. They scurried out like gerbils with their tails between their legs. Jo adored the bartenders at the Sinners. Black and white, large and small, they moved impassively among their clients. Yet no one knew what lurked behind those carefully composed faces. And, after ten years of frequenting the Sinners, none of them knew Jo's name. Was it not significant that to

them, as to the world, she was faceless and alone; unknown but for her mask?

. . . And then, Jo's head lifted from her shoulders. Imperceptibly, her backbone shifted into gear. Each auburn hair seemed to

stand on end, impaled by a kind of electric force. For a soft ladyfinger hand had touched the back of her neck, and a voice, heard only once, but never to be forgotten, had whispered in her ears, "I thought you might be here.

Would you like to take a walk? I know these seals, over by the aquarium . . ." Without a word, Jo took Vanessa's hand. Explanations would come later. The night was young — and gay, and the seals were waiting.

Please send suggestions for the next episode to the author, care of GCN. If you would like to introduce new characters, events, places, or ideas, the author promises to gratefully take all suggestions into consideration.

## CITY OF BOSTON



### KEVIN H. WHITE, MAYOR

#### YOUTH SUMMER JOBS PROGRAM

**LABORERS ASSISTANT/GENERAL:** No specific skills necessary. Applicants must be City of Boston residents\*, 16 years or older. Applications will be accepted Tuesday, April 22, through Friday, April 25, and Monday, April 28, through Friday, May 2, 1980, from 10:00 a.m. - noon, and from 1:00 - 4:00 p.m. in Room 111 Boston City Hall. **LABORERS WILL BE SELECTED THROUGH A LOTTERY. WINNERS WILL BE NOTIFIED BY JUNE 13, 1980**

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**\*PROOF OF BOSTON RESIDENCY, WHICH MUST BE PRESENTED WITH THE APPLICATION, CAN BE A SCHOOL ENROLLMENT CARD OR ID, OR A POSTMARKED LETTER ADDRESSED TO THE APPLICANT OR PARENT.**

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# The GCN Puzzle

By Robin Richard

Inside the maze of letters below are the names of 25 people who are or who have been prominent in the gay community. See if you can find all 25 by consulting the brief clues below. The names go horizontally, vertically as well as diagonally. But letters are never skipped. A real pro should be able to get at least 20! HINT: I've already circled the answer to #1, BRYANT.

B O L T X O I A B Z U G O I N T O R  
R O L H O L L E R A N N W O W D I O  
E L I S H I P T Y T O A I A D O N O  
L L E S S U R Y A J A W L O R D J S  
B A B C R A M I N O L K L I A O O E  
O R R V A N Z C T H E T I S P I P V  
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M K C A M R O C C A M M S H P D X T  
Y R T S I E N U Q Y A I T N L A Y R  
Q N H W N A C H H C H S L L I R B O  
U I S H N C A C B U C I P K N P A B  
R E A I E H E I C R Y S T A L A E I  
K T B T A R P E A B E C A I B I R N  
I S H E R W O O D A R U O V A N Z A

1. orange juice pusher

2. Kevin's link

3. slightly "bent" Richard

4. "cried over spilt . . ."

5. GCN head honcho

6. White House dyke

7. British Jeremy

8. playwright on a hot tin roof

9. soapy Jodie

10. late reporter David

11. author Karla

12. the Rose's roots

13. he was a camera

14. unicorn writer

15. what makes a man a man?

16. San Francisco slayer

17. outrageous Craig

18. a clanging Bella

19. macho man maker
20. the sexual outlaw

21. her place was in the House

22. no nukes lesbian singer

23. "dancer" to "nipples"
24. currently personified by Pat Carroll

25. got away with murder in New Bedford

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January 12, 1980

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## JOB OPPORTUNITIES

Hispanic women interested in working on revisions of *Nuestros Cuerpos*, *Nuestras Vidas*, call Boston Women's Health Book Collective, 924-0271. (38)

### SIGNERS WANTED

Church of the Covenant (Newbury St) is looking for people to sign Sunday Morning Services. Call Irv at 536-4658. (40)

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GCN is looking for Ad Reps to start immediately. Full-time and part-time. Most territories available. Advertising agencies encouraged. Call Larry at Gay Community News, 426-7042.

### FUNDRAISER WANTED

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## PRISONERS

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I'd like to write gay males of all ages and races. My name is Dennis Cathey, #152-202, Southern Ohio Correctional Facility, P.O. Box 45699, Lucasville, OH 45699.

25 yrs old, looking for life long relationship, about to get out and looking for a kindred spirit. Tim Sardich, 148-350, P.O. Box 69, London, OH 43140.

Mature, sensitive and lonely gay man wishes to correspond with others. All letters will be answered. John Davis, #142-801, P.O. Box 57, Marion, OH 43302.

Gay prisoner, 22 yrs, Libra, into boxing, weights, reading and music. Please write! Terry Stryker, #90478, Box 97, McAlester, OK 74501.

Wish to correspond with other gays or bisexuals in the free world. I'm 27, very well hung, and very lonely. Needless to say this loneliness is very destructive. Please write: Jack Cummings, 137502, P.O. Box 45699, Lucasville, OH 45699.

## ORGANIZATIONS

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

### WOMEN: WE NEED OUR OWN

political party to consolidate our power and overthrow the economic and sexual relations to bring about a society that will meet the needs of the mothers & therefore, all the oppressed. Call Nancy 522-5470. (?)

### D.O.B.

Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

### NH LAMBDA

Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

### BOSTON GAY CATHOLICS

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Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

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### GAY SWITCHBOARD OF NYC

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### JOIN INTEGRITY

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### BOSTON OCTAGON

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### GREAT AMERICAN LESBIAN ART SHOW

Women organizing for the Great American Lesbian Art Show — Boston will be meeting weekly on Saturdays. For locations and/or further information call 787-1441 or send SASE to GCN Box 225. (40)

## PUBLICATIONS

Beginners Guide to Cruising, \$6.00; Advanced Guide to Cruising, \$6.00. Both, \$10.00. Illustrated photo catalogue, \$2.00. Troy Saxon, Suite 488 D, 1626 N. Wilcox Ave., Hollywood, CA 90028. (40)

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Working Papers on Gay/Lesbian Liberation and Socialism — a collection of essays by members of the New American Movement, a national socialist-feminist organization. \$1.00 from Boston-Area NAM, POB 443, Somerville, MA 02144, (617) 661-8372. (21)

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Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials Into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

#### FOCUS

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#### WOMEN ORGANIZING

A Socialist-Feminist Bulletin. Articles on Socialist-feminist approaches to reproductive rights, lesbian/gay liberation, clerical organizing. Published by NAM Socialist-Feminist Commission, Box G, 3244 N. Clark St., Chicago, IL 60657, \$4 for four issues. Also available from Boston-Area NAM, POB 443, Somerville, MA 02144. (617) 661-8372. (ex)

# New England Bar Guide

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HERBIE'S RAMROD ROOM 1254 Boylston St. 266-2986 Leather. Men. Sunday Brunch 7PM Thurs.	LYNN	THE PUB 382 Dwight St.	PARTNER'S 365 Crown St. (203) 624-5510 (separate women's room)	MIRABAR 109 Eddy St.
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119 MERRIMAC 119 Merrimac St. 523-8960 Dancing. Men. Tues.-Thurs. Buffet 9-11PM	PLAYERS 145 N. Front St. (617)993-9436	ISAIAH'S 11 Thomas St.	NEW LONDON	WOONSOCKET
SAINTS (Call 354-8807) Women	THE MEETING PLACE 1447 Acushnet Ave. (617) 994-7674	THE MAIL BOX 282 Main St. (413) 752-8992 Disco, Mixed.	FRANK'S PLACE 9 Tilley St. (203) 443-8883	KINGS & QUEENS Front St.
SOMEWHERE 295 Franklin St. 423-7730 Disco Dancing, Mixed. Sunday Brunch 12-2PM	NORTHAMPTON	NEW HAMPSHIRE	SALTY DOG Pequot Ave.	MAINE
SPORTER'S CAFE 228 Cambridge St. Men. Movies Mon., 5PM Sunday Brunch 3PM	THE GAYLA Main St.	MANCHESTER	NEW MILFORD	AUGUSTA
TOGETHER 110 Boylston St. Disco Dancing. Mixed. 1270	PROVINCETOWN	TUDOR CAFE 361 Pine St. (603) 623-9310	THE ANSWER CAFE 235 Danbury Rd. Rte. 7 (203) 354-7901	THE EAST SIDE N. Belfast Ave. (Rte. 7) (207) 622-4393
1270 Boylston St. 261-1257 Disco Dancing. Mixed (mostly Men)	THE ATLANTIC HOUSE Masonic Place (617) 487-3821	NORTH CONWAY	WATERBURY	LEWISTON
BROCKTON	THE CROWN AND ANCHOR 247 Commercial St.	CAFE MUSE & CAPTAIN QUIG'S BAR Main St. (603) 356-2313	THE CLUB CAFE 384 W. Main St. (203) 755-7236	BLUE SWAN Canal St.
ENRICO'S LOUNGE 20 Legion Pkwy (617) 588-9716	THE TOWN HOUSE 291 Commercial St. (617) 487-0292	PORTSMOUTH	WESTPORT	OGUNQUIT
BOB'S PLACE 44 Centre St. (617) 588-9976	MS. 247 247 Commercial St. (Women)	SEA PORT CLUB Rt. 1 Bypass (603) 436-9451	THE BROOK 919 Boston Post Rd. East (203) 226-6204	ANABEL'S Rte. 1 (at Maine St.) (207) 646-8453
	THE PIED PIPER 193A Commercial St. (617) 487-1527 (Women)	BURLINGTON	VINCENT'S DISCO 925 State St. East (203) 227-9888	ORONO
	POST OFFICE CABARET 303 Commercial St. (617) 487-0098	CHARLY B. GOOD 15 Center St.		LUNA BASE ONE Rte. 2 (disco; mixed)



# Calendar

## weekly events

### sundays

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St/Gov't Ctr.). Men and women. 2-4pm.  
**Boston, MA** — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.  
**Boston, MA** — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.  
**Boston, MA** — Chiltern Running Club. Jogging and racing on the Esplanade. Suns. at 1. Mon, Wed, & Fri at 6. Info: 367-2776.  
**Boston, MA** — Chiltern Volleyball for men and women. 3-4:30. Lindemann Ctr. Info: Dee, 266-2147.  
**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.  
**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.  
**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.  
**New York, NY** — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 6:30-8pm.  
**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.  
**New York, NY** — Dyke Anarchists meet. 339 Lafayette St., 7pm.  
**New York, NY** — Gay People In Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).  
**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Steteway political action group. Info: 228-8049.  
**Philadelphia, PA** — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

## coming events

### apr 14 mon

**Amherst, MA** — UMass Disco at Campus Center. 9pm-1am. Donation \$2. Sponsored by People's Gay Alliance.

**Boston, MA** — *The Naked Truth: Advertising's Image of Women*, a slide show sponsored by the BU Women's Center. 8pm. Morse Aud., 602 Comm Ave.

### 15 tues

**Boston, MA** — GCN collective membership meeting. 22 Bromfield St. 6:30pm.

**Boston, MA** — Gay Way (WBUR 90.9FM) Host Demian chats with Pat Bond and then with members of the Rape Action Project. 8:30pm.

**Cambridge, MA** — Marge Piercy and Karen Lindsey reading poetry to benefit *The Second Wave*. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm.

### 16 wed

**Boston, MA** — Lesbian and Gay Pride Week meetings for planning events, fund-raising and the Parade. EVERYONE WELCOME! Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7pm.

### 17 thurs

**Boston, MA** — GCN PROOFING AND LAY-OUT. SEE THURS ABOVE FOR DETAILS.

**Boston, MA** — Festival of women's films (tonight, Apr 24 and May 1). Tonight: 'Women and sexuality'. College of Liberal Arts, BU, 725 Comm Ave. Rm 12. 7:30pm. FREE! Open to the public.

**Boston, MA** — Boston Area Lesbian and Gay History Project meeting to share ideas about doing lesbian/gay history. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7:15pm.

**Boston, MA** — Community Service to Commission members of MCC/Boston and Worcester participating in the Jacksonville to Tallahassee trek. Old West Church, 131 Cambridge St. 8pm.

## mondays

**Boston, MA** — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for reps, projects and outings.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant St. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Morristown, NJ** — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

**New York, NY** — Christopher St. Lib. Day Comm. meets second Mons. at 348 W. 14th St. 7:30pm.

**New York, NY** — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 6:30-8pm.

**New York, NY** — Comite Homosexual Latino-americano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 269th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

**New York, NY** — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

**New York, NY** — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

**New York, NY** — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

## tuesdays

**Cambridge, MA** — Daughters of Billitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Boston, MA** — Gay Way radio program. (WBUR, 90.9 FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

## 18 fri

**Boston, MA** — GCN SENDING OUT THE PAPER. SEE FRIDAY ABOVE FOR DETAILS.

**Boston, MA** — Maurice Kenny, visiting poet, will be reading from his new Good Gay Poets book *Only As Far As Brooklyn* at the Glad Day Book Shop, 22 Bromfield St. 8pm. FREE!

**Boston, MA** — Knowing-Ourselves, Knowing Others: a weekend workshop for gay men to increase awareness by exploring our needs, expectations and behaviors of ourselves and others. Info: 354-0622 or 661-2032.

**Amherst, MA** — Coffeehouse/gong show at Farley House, UMass. 8pm-1am. \$1 donation.

**Cambridge, MA** — Cris Williamson in person at the Harvard Coop Record Dept. for a signing of her new album on Olivia Records 'Strange Paradise'. 2pm. Sponsored by Women's Music Distribution Co. and the Harvard Coop.

**Cambridge, MA** — AmTikva. Holocaust memorial service. 8pm. 312 Memorial Drive at Mass Ave.

**Binghamton, NY** — 'Our Common Wealth': 6th Annual NY State Lesbian Conference. Weekend of April 18-20. Affinity groups on topics such as lesbian mothers, rural lesbians, older lesbians etc. Entertainment, dancing, readings and more! Info: (607) 722-3629.

**Cambridge, MA** — Black Rose Lecture Series presents Marcia Diehl and Pat Ouelette on 'A decade of women's music in New England'. MIT Bldg 9, Rm 150, 105 Mass Ave. 8pm. FREE!

## 19 sat

**Cambridge, MA** — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yard. 3-5:30pm. Followed by a potluck supper. Info: Judy 661-1436 or Dee 661-7223.

**Amherst, MA** — 'Naked and Nude' a photography show by Don Hanover in the Centrum Gallery, Donut 1, Hampshire College. FREE! April 19-21.

**Boston, MA** — Asian-American Men and Sexual Identity. Discussion. 1-4pm. Info: 266-7986.

**Plainfield, VT** — (WGDR, 91.1FM) Braddlee and guests. Call In! Open access-community radio. Midnight on.

**Hartford, CT** — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

## wednesdays

**Boston, MA** — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us to meet and talk about our lives.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St/Gov't Ctr.) Men and women. 8-10pm.

**Cambridge, MA** — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

**Cambridge, MA** — Harvard-Redcliffe Gay Students Assoc. meeting. Phillips Brooks House, Harvard Yard, 8-10pm. Info: 495-5476.

**Bellows Falls, VT** — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

**New York, NY** — WBAI (99.5FM) Gay Rap. 279-0707.

**New York, NY** — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

**New York, NY** — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

## thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-lah and layout 6-lah. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

**Cambridge, MA** — Daughters of Billitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

**New York, NY** — Gay and Young meeting. Youth aid, advocacy and rap group. Church of the Good Shepherd, 240 E. 31st St. 1-4pm. Open to all people 21 and under.

**New York, NY** — Upper West Side Lesbian and Gay Assoc. presents a Feminist Teach-In. Speakers. Men and women welcome. West Park Presbyterian Church, 165 W 86th St. 1-5pm.

**Cambridge, MA** — Students Against Corporate Power: A conference on activism in the '80s. Speakers include Elaine Noble, Noam Chomsky, Michael Harrington and Stanley Aronowitz. Info: 426-9026.

## 20 sun

**Cambridge, MA** — Lesbian and Gay Parents Project is having its monthly potluck brunch at the Children's Village Day Care Center. Parents, lovers, and kids come fly a kite with us! Info: 492-2655.

**Somerville, MA** — Women's Marching Band of Boston. Rehearsal 1st and 3rd Sundays 4:30-6:30. Somerville Women's Center, 38 Union Sq.

**Boston, MA** — Chiltern Mt. Club. Beginners whitewater canoeing on the North River in Vermont. Info: (617) 426-1607 or 242-5440.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Call John 275-1336 for info.

**Boston, MA** — Boston NOW Lesbian Task Force Open House. 1-4pm at 31 Turner St., Brighton. Come to meet Task Force members and find out about ongoing projects. Info: 922-9193.

**Cambridge, MA** — Closet Space (WCAS 740AM) Ann Maguire will talk about the current bills before the state legislature and her work with the Mass Gay Political Caucus. 11am.

**New York, NY** — Sexuality Series: 'Intimacy and fear of intimacy', a program sponsored by Lesbian Feminist Liberation, followed by a potluck dinner. Women's Center, 243 W 20th St 2nd floor. Donation \$2. All women welcome. Info: 691-5460.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome!

**Somerville, MA** — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

## fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

**Boston, MA** — Chiltern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.) Info: 267-2776.

**Boston, MA** — Gay Rec. Activities. Basketball. 7-9pm. Lindemann Ctr. (Gov't Ctr.) Info: 282-9161.

**Cambridge, MA** — Daughters of Billitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

**New Bedford, MA** — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

## saturdays

**Boston, MA** — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

**New York, NY** — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

**New York, NY** — Gayla Event by the Big Apple Men's Chorus. Choral music, ballads, novelty music. Church of the Beloved Disciple, 348 W 14th St. 3:45pm. \$2 donation.

## 21 mon

**Cambridge, MA** — Parents and Friends of Gays open meeting in the library at Episcopal Theological School, 99 Mt. Auburn St. 7:30pm. Everyone welcome. Info: 542-5188.

## 22 tues

**Beverly, MA** — Talk and slide show by Maida Tilchen on Lesbian fiction, especially pulp fiction of the '50s and '60s. Beverly Public Library, 7-9pm. North Shore Gay Alliance.

**Storrs, CT** — Sexual health workshop, and Women and Journalism discussion. UConn Women's Center.

**Cambridge, MA** — A night of lesbian feminist music. 7:30-10pm. \$1.50. Red Book Store, 136 River St. Sheril Sherwood and Joani Schwartz.

## 29 tues

**Cambridge, MA** — Janus House Resource Network for Lesbian Mothers is sponsoring a series of meetings. Tonight's Topic: From coping to choices. 21 Bay St. 7:30pm. \$2. Childcare available by calling 661-2537 a week in advance.

## may 1 thurs

**Middlefield, CT** — Deadline for registration for the Lavender Left Conference of Lesbian and Gay Male Socialists which will take place May 23-26. Workshops on racism and fighting the new right. \$35 registration fee includes food for weekend. For details call Mike at GCN 426-4489.

**Boston, MA** — People needed in Boston area to help distribute leaflets and registration forms for Powder Ride Conference of Lesbian and Gay Male Socialists to be held on Memorial Day weekend. Contact Mike or Nancy at GCN for info: 426-4489.

The deadline for Calendar items is Tuesday at noon for the following issue.